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Francis Patrick Kenrick

Coadjutor and Administrator of Philadelphia, 1830-1842
Bishop of Philadelphia, 1842-1851
Archbishop of Baltimore, 1851-1863

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Diary and Visitation Record

OF THE

RT. REV. FRANCIS PATRICK KENRICK

Administrator and Bishop of Philadelphia

1830–1851

LATER

Archbishop of Baltimore

TRANSLATED AND EDITED BY PERMISSION AND
UNDER THE DIRECTION OF

HIS GRACE

THE MOST REV. EDMOND F. PRENDERGAST

Archbishop of Philadelphia

1916

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EDMOND FRANCIS PRENDERGAST

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PASTORAL OFFICE AND WORK OF THE VENERATED BISHOP KENRICK

IN THE DIOCESE OF PHILADELPHIA

IN TOKEN AND REMEMBRANCE

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PRUDENT COUNSEL AND CALM JUDGMENT

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MADE POSSIBLE THIS CONTRIBUTION TO

THE SOURCES OF LOCAL CATHOLIC HISTORY

THIS WORK OF THE TRANSLATOR AND EDITOR

IS HUMBLY INSCRIBED

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SUMMARY OF CONTENTS

1830, July 7th, arrived in Philadelphia.

Wilmington, St. Peter's, Aug. 8th.
Sisters of Charity, Rev. Patrick Kenny. Rev. George A. Carrell. Church formerly begun at New Castle.

Pleasant Mills, N. J., Aug. 15th. The only places attended from Philadelphia, Pleasant Mills and Trenton.
Rev. William O'Donnell, O.S.A.

FIRST VISITATION. 1830

Reading. Rev. Boniface Corvin, S.J. Rev. Edward McCarthy, S.J.

Pottsville. Rev. John Fitzpatrick. Rev. Edward McCarthy, S.J.

Littlestown. St. Aloysius'.

Conewago. Rev. Matthew Lekeu, S.J. Paul Kohlmann, S.J. Michael Dougherty, S. J.

Pigeon Hill. Rev. William Beschter, S.J.

Ordinations at Conewago, September 23, 24, 25 and 26.

McSherrystown. Foundation for support of a school.

The Mountain Church.

Chambersburg. Taken ill at Chambersburg.

Waynesburg and **Path Valley** attended from Chambersburg.

Bedford. Title to church property at Bedford.

Harman's Bottom attended from Bedford. The Riddlemoser "Foundation." **Newry** also a mission attended from Bedford.

Youngstown. O'Neill's Victory. Rev. Theodore Browers' "foundation" in the hands of trustees.

Greensburg. Pittsburg, St. Paul's. Purpose to appoint Father Rafferty rector here. The Poor Clares in Pittsburg.

Blairsville, church blessed.

Cameron s Bottom. Land for the support of a priest.

Ebensburg. Loretto. Father Gallitzin.

Newry. Old church here.

Huntingdon. Bellefonte. Sinking Valley. Williamsburg. Petersburg. Fort Littleton. Waynesburg. Lewistown. Clearfield. Harrisburg. St. Patrick's. Sisters of Charity have school here.

Lebanon. attended from Harrisburg.

Lancaster. Congregation losing numbers.

Elizabethtown, Columbia attended from Lancaster.
Return to Philadelphia, Nov. 8, 1830.
Confirmation in St. Mary's and Holy Trinity.
Jubilee services in the four churches of the city.
Trustees at St. Mary's.
Explains position to the congregation at St. Mary's.
First Lenten Pastoral issued Jan. 10, 1831.
Ordination of Rev. Thomas Gegan, Mch. 6, 1831.
St. John's, Manyunk, blessed, April 4, 1831.
Jerome Keating.
Trustee election, April 5, 1831.

New Castle, Del. St. Peter's blessed, April 10, 1831.
Trustees' troubles persistent, at St. Mary's.
St. Mary's closed April 18, 1831.
Explains reasons for interdict, April 22, 1831.
St. John's (Evangelist), corner-stone laid, May 6, 1831.
Trustees yield. St. Mary's reopened, May 24, 1831.
St. Michael's cemetery blessed June 12, 1831.
Keating, John and Jerome. The French Asylum in Bradford, Co.
Citizen of the U. S. June 29, 1831.

Wilmington. Coffee Run. Father Patrick Kenny.
Trustee annoyances.
"My wealth is trust in God's providence."

West Chester. "Foundation" here.
Trustees.

SECOND VISITATION. 1831

Newry by way of Lancaster, Harrisburg, Hollidaysburg, August 2d to August 6th.

Parish Limits fixed, and missions to be attended, from **Newry** and **Bedford.** Rev. John O'Reilly and Rev. Thomas Heyden.

Sinking Valley. McMullen.

Derry Township Church estates. Father Browers' purchase. **Sportsman's Hall. O'Neill's Victory. Pittsburg.** Fr. Chas. B. Maguire—**Waynesburg,** Green Co., Church property there in name

of Archbishop John Carroll—church unfinished—to be attended from **Brownsville.**

Confirmation in the Convent of the Poor Clares, Pittsburg.

Butler. St. Peter's. Land for church and cemetery.

Buffalo Creek. Land for the support of a priest.

Freeport. Church property in name of Father O'Neill.

Lawrenceburg. Slippery Rock.

Pittsburg. Arrangement for the proper control of church property. The nuns of St. Clare.

Brownsville by steamboat. Church here built by Father Rafferty.

Gettysburg. Church blessed. Ordinations in Gettysburg.
Visits Baltimore. Returns to Philadelphia.
Stephen Girard's funeral Dec. 30, 1831.

THIRD VISITATION. 1832

Lebanon. St. Mary's attended from **Goshenhoppen** and **Harrisburg.** Father Patrick Leavy assigned to the charge of **Huntingdon** and **Bellefonte.** Preaches in St. Patrick's, Harrisburg, Governor Wolf and many members of State Assembly in audience. Permit to build a church at **Middletown. Elizabethtown** to be attended from Harrisburg. Church here (St. Peter's) built in 1799.

Trenton, N. J. Title to church property here.
Rev. Wm. Whelan here from Bardstown.
St. John the Evangelist's blessed, April 8, **1832.**
Father Geo. A. Carrell at Wilmington.
First Diocesan Synod, May 13-15, 1832.

THIRD VISITATION CONTINUED.

Pottsville, Church estate in **Pottsville.** From **Pottsville** to Susquehanna County. Mr. Edward White at Derwent Lake. Request for a priest sent to Bishop of Limerick. Church in **Friendsville.** Father Jeremiah Francis O'Flynn, pioneer priest of Susquehanna County. Church property at **Silver Lake—Montrose—Wilkesbarre**—Rev. Wm. J. Clancy in charge of Silver Lake and **Carbondale. Berwick—Danville—Milton**—Rev. J. J. Curtin. Church property at **Milton** held by Jesuits. Land for support of a priest. Cemetery in **Northumbria.** Unfinished church at **Selinsgrove-Goshenhoppen.** Missions attended from Goshenhoppen. Rodrigue property purchased. A church property at **Mantua.** Patrick Bradley, first seminary student—**Wilmington,** The orphans and

school. **Cholera**—The services of Sisters of Charity, asked, given, acknowledged.

THIRD VISITATION, CONTINUED. 1832

Elizabethtown attended from Harrisburg. **Clearfield**—Church dedicated—Ground given by Mr. ——— Boone—Alsatians in Clearfield County—Grant to build a church at **Grampion Hills. Bellefonte — Huntingdon — Williamsburg — Newry — Ebensburg — Hart's Sleeping Place**—St. Joseph's church and cemetery. **Loretto,** St. Michael's—Title to church estate insecure—Father Gallitzin believes title good by "prescription"—**Cameron's Bottom**—Church land here held by Wilcox heirs at **"Old Chester."** Poor Clares' Convent, **Pittsburg—Harman's Bottom**—Ground given and church built by Riddlemoser. **Waynesburg,** Franklin County—**Chambersburg—Path Valley**—Church built thirty years. Ordinations, Minor Orders and Subdeaconship in St. Francis Xavier's, **Gettysburg.** Returns to Philadelphia.

1833

St. Mary's School in charge of Sisters of Charity.
St. Michael's Corner Stone laid April 8, 1833.
Sisters of Charity give up charge of Poor House.

FOURTH VISITATION. 1833

En route to **Newry** with Fr. Michael Hurley, O.S.A. Father Thomas Gegan dead, buried at **Ebensburg.** Death of Fr. Charles B. Maguire, O.S.F. Church to be built thirteen miles from Pittsburg. Cemetery near Pittsburg blessed. **Brownsville.** Father Stillinger to visit St. Peter's, Brownsville, four times a year: Father Hoërner from Wheeling to attend to the sick. New church at **Newry.** Returns to Philadelphia.

CONTINUATION OF FOURTH VISITATION. 1833

Haycock, August 25—Title to the church property—Rev. Henry Herzog in charge at Haycock. **Easton,** Mass in home of Michael Kavanaugh.

Trustees [at St. Mary's].

FIFTH VISITATION. 1834

Conewago — Paradise — Pigeon Hill — Pittsburg, St. Paul's dedicated. Rev. John O'Reilly appointed Rector. Trustees. **Freeport—Buffalo Creek—Butler.** Rev. Thomas Heyden at Chambersburg—Rev. Terence McGirr at Hart's Sleeping Place and Cameron's Bottom. **Murrinsvill. Meadville,** no Catholics known here, no means of conveyance—**Cussewago Creek.** Christ's church built of round logs. **Elk Creek—Erie.** Preaches in the Court House. Back to **Meadville** by stage. No place fit to celebrate Mass in **Meadville.** French families six miles east from Meadville. Invited to preach by non-Catholics.

Franklin to **Shippensville** by stage, then a **seven mile walk** through the forest — **Red Bank,** Mass in private house — Permit to build church at Red Bank and Shippensville. **Brookeville,** two Catholic families here. **Clearfield,** new church here. New churches building at **Grampion Hills** and in the **French Colony.** French families, twenty-three. **Philipsburg,** Rodrigue and one or two women only Catholics here. **Bellefonte,** Rev. Patrick Leavy in charge. **Jersey Shore,** Lycoming county: one woman and infant just baptized only Catholics here. **Milton.** By way of Northumberland, Danville, Berwick, Wilkesbarre, to **Carbondale.** Eighteen infants baptized. Rev. Arthur Wainwright comes to the diocese. Through Montrose to home of Mr. Edward White near Derwent Lake. **Friendsville** church and cemetery blessed. Church at **Silver Lake** still unfinished. Unable to reach the remnant of the French Colony at **Asylum,** Bradford Co. **Carbondale — Clarkstown** or **Canaan's Corners—Irish Settlement,** six miles from **Mount Pleasant.** Mass in the humble homes of McAvoy and Murray. Forty communions, confirmations ten. **Carbondale—Easton,** Mass in a hired hall. St. Jerome's church, **Tamaqua** blessed, Father Wainwright rector.

Rev. Peter Richard Kenrick rector of St. Mary's. The Trustees at St. Mary's—September 28 St. Michael's blessed, Rev. Terence Donahoe rector. School at **Laurel Hill** by Rev. Jeremiah Keilly.

1835

Trustees elected at St. Mary's, April 7. Cemetery of St. Mary's outside the city blessed, June 21.

SIXTH VISITATION. 1835

Lancaster by stage. **Elizabethtown** attended by Father Curran from **Harrisburg.** Confirmation at **Harrisburg—Carlisle—Cham-**

bersburg, The Rev. Thomas Heyden in charge. **Bedford**—Father Heyden's aged parents living here. St. Patrick's, **Newry. Ebensburg,** Rev. Peter Lemké here—**Hart's Sleeping Place. Johnstown.** Centre and Clearfield counties also under care of Father Lemké—**Loretto**—Father Gallitzin. St. John Gualbert's, **Johnstown** blessed. **Blairsville—St. Vincent's** blessed. Rev. Theodore Browers' foundation—No trustee troubles here, due to Father Stillinger's prudence. The will of Father Browers, and Charter to control the property. Priests present, Fathers Stillinger, Lemké, Rafferty, Masquelet, Mohan—Rev. George A. Carrell on way West to enter the Society of Jesus—Ugly rumor, "newspaper talk," about Poor Clares at Pittsburg to be corrected.

Rev. Stephen L. Dubuisson, S.J., going to Rome. A plan to give St. Joseph's in Philadelphia into the care of the Jesuits in 1837. St. Vincent's to **Uniontown.** Mass and confirmation in home of Christian Keffer. Preaches in the Court House.

Letter from Brownsville to Rome in reference to the division of the Diocese—Reasons for dividing—Names for new Sees.

Brownsville—Williamsport, now **Monongahela City.** Refused a place to preach—**Pittsburg.** Rev. Stephen Theodore Badin, first priest ordained in U. S. celebrates at Vespers—**West Alexandria**—church here built by Father Rafferty — attended from Wheeling occasionally. **Washington**—Mass in the house of a Lutheran lady. Rev. Joseph Stahlsmith sent to Philadelphia—St. Patrick's, **Pittsburg.**

Office of coadjutor resigned.

Mass in home of Martin Byrne twelve miles from Pittsburg—Ground given for church by Ambrose Schaeffer—**Bridgewater**—Eight infants baptized—Preaches in **Beaver** Court House. **Butler**—Preaches in the Court House—Purchase of ground for church authorized. **Mercer**—Catholics four miles from Mercer—**French** settlement near **Meadville.** Mass in home of Patrick McCloskey out from **Mercer**—Many children baptized—No place to be had to preach in **Mercer.** The sheriff finds a way to refuse the use of the Court House. By stage over night from **Mercer** to **Meadville**: Reaches **French** settlement eleven o'clock A. M., celebrates Mass, confirms—Forty French families here. Purpose to build church. Mass in home of Philip Maguire near **Harmonsville—Cussewago Creek** church blessed—Title to property secured. Mass in home of Augustine Roesch near **Elk Creek.** Thirty German families here. Mass in home of Mr. Warren near **Erie.** Preaches in the **Erie**

Court House. Carola Warren baptized. Mass in home of James Magee, near **Centreville.** Eight infants baptized. Church (St. Stephen's) blessed near **Titusville.** Twelve infants baptized. Church property to be secured—Mass in the home of Michael McGarrell, **Pitt-Hole-Creek.** Three infants baptized—Catholic families, Archibald, Fraley, Maguire in Warren County; also Germans—Mass in home of John Henry, **Musk-Rat-Bottom,** Corn Planter Township. Mass in the home of James Eiserman—Mass in the home of Mary Wolley. Purpose to build church here. Mass in the home of John Moore—**Red Bank** settlement. Church blessed (St. Nicholas of Tolentine). About twenty-five families, nearly all Germans—**Brookville**—Preaches in Court House—**Clearfield.** Church still unfinished. **French** colony, about twenty miles from **Clearfield,** 38 families—Mr. John Keating here with the Bishop. **Clearfield** second time—**Lewistown—Lebanon.** Return to Philadelphia, Sept. 30, 1835.

Goshenhoppen, Church of the Blessed Sacrament dedicated, Oct. 11, 1835. **New Castle,** Del., St. Peter's. **Wilmington,** Del., St. Peter's—Trip through state of Delaware; strange dearth of Catholics in this state.

1836

St. John's, **Manayunk.** Rev. C. J. Carter rector—Bishop Bruté here from Europe with recruits for the service. **Norristown**—cornerstone of St. Patrick's, August 18, 1836.

SEVENTH VISITATION. 1836

To **Bristol** by steamboat: to **Morrisville** by "steam-car", then to **Easton** by stage—St. Bernard's blessed. Rev. Henry Herzog in charge of **Easton** and **Haycock**—

Case of Herzog in civil court in Bucks County.

Easton to **Clark's Corners,** 70 miles by stage—Catholic Colony near **Mount Pleasant,** Wayne Co.—Mass in home of William McAvoy—To **Binghamton,** N. Y. by stage—Mass, Communion, Confirmation in **Binghamton**—Church building begun in **Binghamton** by influence of Mr. Edward White. **Silver Lake**—church (St. Augustine's) blessed. **Friendsville—Carbondale** by way of **Montrose**—Church (St. Rose's) at **Carbondale** blessed. Nearly one hundred Catholic families here—**Wilkesbarre**—Mass in the home of Widow Gorman—**Pottsville,** Rev. Arthur Wainwright rector in **Pottsville. Milton**—Rev. Henry Fitzimmons assigned to charge of **Carbondale,** and other missions in Susquehanna Co. Rev. John

Fitzpatrick in charge at **Milton.** Church property at **Pottsville.** To **Loyalsock Creek** (now Dushore) by way of Berwick Turnpike. Catholic families living here fifteen years, and never saw a priest in that time—Mass in the home of Darby Deegan—From **Loyalsock** to **Bellefonte** under difficulties—From **Bellefonte** to **Brookville,** then "through the woods" to **Red Bank**—Mass in St. Nicholas's, **Red Bank**—Log church (St. Michael's) blessed in Pine Grove Township, seven miles from **Shippensville**—Church now building in **Wolley's Settlement**—By hired carriage to **Freeport;** by canal to **Pittsburg.** To **Bedford** by stage. Rev. Benedict Bayer **—Chambersburg—Carlisle**—St. Patrick's, **Harrisburg,** Father Foley in charge—St. Mary's, **Lancaster.**

St. Mary's, Philadelphia; "rights" of the Trustees.

1837

New clergy house at St. Mary's occupied Jan. 11. Seminarians move into new quarters—Rev. William Whelan at St. Mary's: is sent to **Pittsburg.**

EIGHTH VISITATION. 1837

Elizabethtown, Rev. Pierce Maher and Michael Francis Gallagher. Father Maher assigned to St. Patrick's, **Harrisburg,** is to attend **Elizabethtown—Harrisburg**—sending money to Ireland—**Carlisle** also attended from **Harrisburg—Chambersburg,** Rev. Patrick Rafferty in charge here. **Bedford,** has no resident priest now—"Foundation" for the support of a priest by Mr. Harman—**Harman's Bottom**—Riddlemoser "foundation" arranged to accord with statute law. A jaunt through the woods; missed the stage; a walk of fifteen miles to **Somerset**—By stage to **Washington—Williamsport** (in Washington Co.) **Brownsville,** St. Peter's church **—West Alexandria**—Preaches in Lutheran church in **Washington.** Mass in the home of widow Guth, a Lutheran—Mass in the home of Lady Ihmsen—Use of Methodist church to preach. The Rev. Mr. Bayer at St. Patrick's, **Pittsburg.**

Letter to Prefect of Propaganda referring to proposed new Diocese of Pittsburg. Names proposed. John O'Reilly. Thomas Heyden—James A. Stillinger.

Pittsburg. At St. Paul's, Rev. Thomas Heyden, Rev. William Whelan. At St. Patrick's, Rev. Benedict Bayer—Germans.—Sisters of St. Clare—Germans wish to build church in **Bayardstown—** Church blessed (SS. Peter and Paul's) near **Beaver**—Ground given by non-Catholic—By boat to **Freeport;** walks nine miles, then

horseback—**Buffalo Creek,** Rev. Joseph Cody in charge—**Murrinsville**—Mass in the home of Mr. Murrin—**Butler**—Missions of the Rev. Joseph Cody and Rev. Michael Francis Gallagher—**Mercer**—**Meadville.** Mass and confirmation in the home of John Jennings, near **Mercer**—**French Colony** out from **Meadville**—New church begun by the French—**Cussewago Creek**—German Settlement, near **Elk Creek**—Mass in home of Jacob Peffer, Communions, Confirmation. Germans preparing to build church. **Girard** preaches in Methodist meeting hall. Old Man Ward and his daughters. **Erie**—Mass on the Porch of Vonowski: sixty communions, forty confirmed. Preaches in the Court House, **Erie.** The way from **Erie** to **Warren**—Mass in the humble hut of Joseph Archbold, nine miles from **Warren**—Preaches in Court House, **Warren,** Father Herzog's care in Warren, Erie, Venango, Crawford counties—"Cornplanter" Indian Reserve. **Titusville**—Mass in the home of Michael McGarrell. Mass in the home of John Henry. St. Michael's church in Venango County—Mass in home of John Moore—Pius Old Man Greenwold—Chant of the Germans not liturgical—**Red Bank**—**Brookville**—By stage and private carriage to **Clearfield**—Rev. Otho Borgess in Clearfield county one year. **French Colony,** in need of vestments and missal. Church in **Clearfield** still remains unfinished. Father Borgess resident in **Bellefonte—Lewistown.** Few Catholics in Mifflin County. By stage forty-five miles to **New Berlin,** thence to **Northumbria.** By canal to **Milton**—A resident priest for **Milton**—Will of Mr. Spring—**Pottsville**—Rev. Arthur Wainwright here in charge. **Reading**—Visitation finished.

Rev. Edward Barron from Ireland, Oct. 21. Father Barron given charge of the Seminary—**Trenton,** cemetery blessed in **Bloomsbury**—Rev. Peter Richard Kenrick goes to **Pittsburg** as rector of St. Paul's and Vicar General for Western Penn. Rev. Edward Barron made rector of St. Mary's and Vicar General.

1838

Rev. John Hughes consecrated Coadjutor of Bishop Dubois of New York, January 7, Jan. 8. Takes up residence at St. John's. Henry Balfe, student sent to Urban College, Rome, May 23.

NINTH VISITATION. 1838

June 13 at **Haycock.** Rev. James Moloney in charge—**Easton**—Rev. John Dunn here from Ireland. By stage to **Canaan's Corners,** 70 miles. **Mount Pleasant** church blessed. **Carbondale**—Rev.

Henry Fitzsimmons. **Montrose—Silver Lake—New Milford.** Mass in home of Mr. Peter Byrne. Preaches in school house—**Binghamton,** N. Y.—**Friendsville**—150 families in these two congregations, **Friendsville** and **Silver Lake**—Thirty infants baptized at **Towanda.** St. Basil's church in **Cherry Township** [Dushore] blessed—Twenty-eight families living here—"Foundation" for a church and support of a priest in Elkland Township; the land is sold for taxes—**Milton,** Rev. Edward McGennis here—By canal to **Lewistown,** then on to **Huntingdon**—By stage from **Gaysport** to **Hollidaysburg** and **Newry**—Father Loughran lives in sacristy at **Bellefonte,** and attends **Lewistown, Clearfield, Carthaus Creek** and other places. By railway and horse-back to Father Gallitzin's. Sketch of Gallitzin's life. **Harts Sleeping Place,** Rev. Peter Lemké here. St. Michael's, **Loretto**—Preaches in Court House at **Ebensburg—Johnstown.** Church at **Johnstown** sold by Sheriff's writ. To **Blairsville** by canal. Rev. James Ambrose Stillinger here nine years—Statistics for **Blairsville** and **St. Vincent's**—By canal to **Freeport—Sugar Creek** and **Butler,** Rev. Joseph Cody, number of families. St. Paul's, **Pittsburg — Beaver — Butler.** By stage through **Mercer** to **Meadville—French Colony** church blessed St. Hippolytus—**Cussewago Creek—German Colony** in Erie County. Mass in the home of Joseph Peffer—**Erie**—A combination priest's house and chapel—Germans building a church in **Erie**; ask for a priest—By stage from **Erie** to **Mercer**—Mass in home of Mr. Jennings. By stage to **Pittsburg**—Problems with the Germans in **Pittsburg.** The chapel in **Bayardstown** objectionable. By stage to **West Alexandria**—Preaches in the Court House in **Washington —Waynesburg**—Mass in a private house—Preaches in the Court House. Church in **Waynesburg** begun by Father Rafferty, still unfinished. **Brownsville**—Rev. Michael Gallagher resident here. By stage from **Brownsville** to **Hagerstown,** Md. **Chambersburg—"The Mountain Church"—Gettysburg—Conewago—York,** Father Rafferty here since April—**Columbia—Lancaster—Goshenhoppon**—Father Bally here—**Reading**—Returns to Philadelphia, Sept. 17.

Pastoral Appeal for the Seminary, Sept. 23.

1839

January 22 new seminary building occupied. Consecration of St. Joseph's February 11—Permit to build St. Francis Xavier's—Location for St. Francis' on Fairmount Road chosen by Rev. Michael O'Connor of the seminary—Rev. Arthur Wainwright dies at Pottsville, May 2. St. Patrick's, Norristown blessed, June 2.

St. Francis Xavier's in district of Spring Garden, cornerstone laid, June 10.

TENTH VISITATION. 1839

June 12, to **Lancaster,** Rev. Wm. Loughran and Bernard Keenan, companions — **Elizabethtown** — **Harrisburg** — **Carlisle** — **Chambersburg,** Trustee troubles here—Note on Railway, and other means of travel through the state—By stage from **Chambersburg** to **Youngstown—St. Vincent's**—Rev. James A. Stillinger—**Pittsburg**—Rev. Joseph Prost—Redemptorists have care of the Germans in **Pittsburg.** The Poor Clares—Trustees and the control of temporalities in **Pittsburg**—Sisters of Charity in charge of Orphan Asylum—**Meadville—French Colony—Meadville** to **Erie** by stage—Preaches in **Erie** Court House—Germans have erected a building for church use—Title to the property—Germans sincere, but erratic. —**Elk Creek** German Colony—Mass in the home of Jacob Pfeffer; church is not finished; gives them money to encourage—By way of **Waterford** to **Warren**—Preaches in **Warren** Court House—No place to celebrate Mass in **Warren**—Pathetic condition of Catholics. Mass in the home of Joseph Archbold—Mass and confirmation in home of Hugo McGarrell—St. Stephen's, near **Oil Creek—Franklin**: Preaches in the Court House—Mass and confirmation Mr. White—Few Catholic families here—By stage to **Butler**—Hears confessions, 200 communions, 30 confirmed. Through the woods on horse-back to **Sugar Creek**—Need of a new church here—**Freeport**—From **Freeport** to **Pittsburg** on canal freight barge. St. Philip the Apostle's near **Chartier's Creek** dedicated—By way of **Washington** to **Waynesburg.** Church in **Waynesburg** dedicated, St. Ann's—Rev. Michael Gallagher in charge; attends from **Brownsville.** Mass and Confirmation in home of Egan family in **Washington**—Mass and confirmation at the home of John Henry Ihmsen—Two days and two nights by stage to **Littlestown**—James McSherry—Larger church needed here. **Conewago**—Returns to **Philadelphia.**

Sept. 12 Bishop Flaget of Bardstown returns from Europe.

Sept. 15—Ordinations in St. John's by Bishop Flaget—sketch of Flaget's life.

Pottsville: St. Patrick's blessed, Sept. 29—Sisters of Charity have a school in **Pottsville**—James A. Miller in charge—Eighty-five miles in twelve hours, with two hour's stop in **Reading**—Confirmation in St. Denis', Haverford Township.

St. Francis Xavier's opened for services, Dec. 1, 1839; built

under care of Rev. Michael O'Connor: Rev. Wm. Whelan appointed first rector—Rev. P. E. Moriarty, O.S.A. preaches—Rev. Peter Richard Kenrick returns from Europe, Dec. 7: away eighteen months. December 22, 1839, beginning of St. Patrick's.

Fourth Provincial Council of Baltimore—St. Peter's, Wilmington, Del., Rev. P. O'Reilly in charge.

ELEVENTH VISITATION. 1840

Lancaster, St. Mary's, June 28—**Elizabethtown—Harrisburg—Lewistown — Bellefonte — French Colony** in Clearfield County, church blessed, St. Mary's — **Clearfield:** Provision for finishing church here, St. Francis'—Church blessed (St. Bonaventure's) at **Grampion Hills — Red Bank** — St. Michael's, **Loretto** — Father O'Connor preaches in Court House, **Franklin**—Mass in home of Mr. Clancy—St. Hippolytus' in **French Colony** out from **Meadville —Erie,** confirmation in the chapel, and in church of the Germans—Preaches in **Girard** — By wagon to **Meadville** — St. Raphael's in **Mercer** blessed. **West Alexandria**—Preaches in Lutheran church, in **Washington**—Mass and confirmation in home of Mr. Rusk—St. Peter's, **Brownsville.** Total Abstinence campaign — Pastoral on the same subject — Confirmation in **Waynesburg** (Green County): Father Gallagher's converts. Preaches in Presbyterian church in **Jefferson**—Confirmation of converts—Mass in home Mr. Hunnel, a convert—St. Philomena's, **Pittsburg,** also St. Paul's—**Blairsville—Johnstown—Jefferson,** church blessed, St. Bartholamew's—**Loretto**—Father Peter Lemké in charge here since death of Father Gallitzin, May 6, 1840—Preaches in Court House, **Ebensburg,** on Total Abstinence. **Newry**—Speaks on Total Abstinence in Presbyterian church in **Hollidaysburg—Huntingdon—Reading:** Rev. F. X. Marshall in charge here. **Massillum,** a German congregation—Returns to **Philadelphia.**

Norristown, St. Patricks, Oct. 4.

Pottsville, Oct. 9—To **Shamokin,** Oct. 10, by carriage—St. Edward's, **Shamokin,** blessed, Oct. 11. **Danville:** few Catholics here—**Berwick:** old cemetery here: formerly a chapel; one or two Catholics—Stage over Berwick and Tioga turnpike to **St. Basil's:** More than sixty families here — **Towanda — Friendsville** — St. Francis Xavier's, **Friendsville** still unfinished — Father John Vincent O'Reilly in charge here—"An Israelite truly, in whom there is no guile"—Mass in **Binghamton,** N. Y.—Church built here by the influence of Mr. Edward White—**New Milford**—Mass in home of

John Boyle—**Mount Pleasant** Township, lodged in home of Wm. McAvoy — Rev. Henry Fitzsimmons attends this mission from **Carbondale**—New church (St. Rose of Lima) blessed at **Carbondale**—Preaches on Total Abstinence—Ground for church given by "The Coal Company"—Property to be conveyed to the ordinary —About 200 families here; fifty at **Mount Pleasant**—From **Canaan's Corners** to **Easton,** 67 miles — From **Easton** to **Bucksville** — St. John Baptist's, **Haycock**—Mass in private Oratory in the Durney home, Montgomery County—Return to Philadelphia, Oct. 30, 1840.

Confirmation in St. John's, **Manayunk.**

Confirmation in St. John's in town of **Bloomsbury,** near **Trenton,** N. J.

Confirmation in Christ's church, **West Chester.**

1841

The Bishop of Nancy and Toul in France here and at Baltimore.

Richard Whelan Bishop of Richmond consecrated—Bishop John Joseph Chanche of Natchez here—Bishop John Hughes Coadjutor of New York here.

St. Philip Neri's blessed "**in Southwark.**" Plan of Father Dunn for **no pew rents.**

May 25, 1841, news received that Rev. Peter Richard Kenrick is chosen Coadjutor to Bishop of St. Louis—Rev. Daniel F. McDevitt authorized to buy ground for future St. Patrick's.

June 6, 1841, St. Francis Xavier's, "near Fairmount" blessed: Father Rafferty in charge.

July 10, 1841, Fathers of Congregation of the Mission come here to take charge of the Seminary, Maller, Burke, later, Penco.

Phoenixville, St. Mary's blessed, Oct. 10, 1841. Peter Paul Lefévre consecrated in St. John's Bishop of Zelanum, I.P.I., Administrator of Detroit—Peter Richard Kenrick consecrated in St. Mary's, by Bishop Rosati of St. Louis—Bishop England preached.

St. Patrick's blessed by Rev. Michael O'Connor, Dec. 5, 1841— Rev. Edward Barron leaves for the African missions, Dec. 9, 1841. Bishop Rosati leaves on mission to Hayti.

1842

Confirmation, St. Mary's, April 3—St. Philip's, April 10.

Bishop John England of Charleston dies April 11.

Bishop Henry Conwell dies April 22.

Bishop Benedict Fenwick of Boston, confirms in St. Joseph's church, April 17.

Doctor William E. Horner, convert, confirmed by Bishop Hughes, in St. John's, April 18, 1842. Confirmation in the home of Mr. James Wilcox. **Ivy Township,** Delaware County—Church to be built here—Father Patrick Sheridan in charge.

Ladies of the Sacred Heart take charge of School at **McSherrystown**—Clergy Retreat in the Seminary—Second Diocesan Synod—"Jubilee" "ad res Hispanicas in melius vertendas"—Rt. Rev. Edward Barron returns from African mission, after four months at Cape Palmas.

TWELFTH VISITATION. 1842

By Railway to **Parksburg**—**Doe Run**—Cemetery here nearly 70 years — Title to property — Father Sheridan desident in **West Chester** — **Lancaster** — **Columbia** — **York** — Father Philip Sacchi at **Paradise,** St. Mary's chapel, on Brandt estate — **Conewago** —St. Aloysius', **Littlestown,** blessed—Title to this property—Visit to **Emmitsburg**—**Gettysburg**—**The Mountain Church**—**Chambersburg.** Church blessed, St. Mary's of the Visitation, at **Shippensburg.** Sermon on Temperance in the open air — By **Roxbury** to **Path Valley**: Twenty-three families in this vicinity—**Shade Valley** visited four times a year by James A. Miller—Communion in O'Connor home — St. Thomas' **Bedford** — **Harman's Bottom**: 100 Catholic families here—**St. Vincent's**—Father Stillinger's account of temporalities.

A plan to use **St. Vincent's** [Father Browers' "Foundation"] for Diocesan Seminary.

Cameron's Bottom: Rev. Terence McGirr—**Blairsville**—St. Mary's, **Freeport**—St. Mary's, **Pine Creek,** 7 miles from **Pittsburg**—St. Philomena's, St. Patrick's, St. Paul's, **Pittsburg**—St. Philip's, near **Chartier's Creek**—Parish limits in **Pittsburg**—First Clergy Conference in **Pittsburg**: eight priests—**Butler,** St. Peter's—Speaks on Temperance in Court House—A gift in aid of German church in Clearfield Township. **Sugar Creek Township,** church blessed—115 take Total Abstinence "pledge"—New church blessed in **Murrinsville**: was built by John Murrins; to be transferred to the Bishop. New church near **Mercer** blessed—**Greenville.** Mass in home of Mr. Schonmacker. Five baptized—Preaches in school building—By way of **Meadville** to **Erie**—St. Patrick's chapel and St. Mary's church **Erie**—Preaches in the Court House—**Elk Creek**—**Crossingsville**—St. Hippolytus' out from **Meadville**—Confirmation in the home of Francis Magee, near **Centreville**—**Oil Creek**—Rev. Patrick

Prendergast—Mass in home of Michael McGarrel in **Pitt Hole Township — Franklin** — Mass in home of Jeremi Clancy — St. Michael's, near **Shippensville**—Rev. Peter Steinbacher and Patrick Prendergast here present—**Clarion**: Preaches in the County Prison —Preaches in the Court House—**Red Bank**—Preaches in Court House at **Brookville**—Mass in the home of Patrick Dougherty—Through **Curwensville** to **Clearfield**—**The French Colony—Bellefonte.** Rev. Patrick Nugent goes to **Chambersburg**—By stage from **Bellefonte** to **Jersey Shore.** Rev. Nicholas Steinbacher—**Nippenose Valley**—German Colony—**Milton**—Rev. Daniel Magorien—**Pottsville**—Fathers Magennis and Cantwell here—**Reading—Goshenhoppen—Phoenixville**, attended from **Norristown**—visitation ended.

Chester, St. Michael's corner-stone, Sept. 29, 1842—Copies of text books Moral and Dogmatic Theology sent to the Pope and to South America.

1843

Fifth Provincial Council of Baltimore—New Sees recommended —Bishops, guests here after the Council—Bishop Rosati dies at Rome.

1844

THE RIOTS

May sixth, the beginnings of strife—Sisters' house at St. Michael's—**May seventh**, more rioting: no control of the mob—**May eighth** St. Michael's and St. Augustine's burned. The mob moves on to St. John's; but is frightened off by a rumor of military intevention—Dark days for Catholics—Sunday, May 12 no services in the city churches [note on St. Francis Xavier's and Father Rafferty]—Chapel at St. Michael's, and Mass there June 2—**July fourth,** parade of offensive, anti-Catholic emblems arouses feelings of unfriendliness. **July fifth**: St. Philip's, a new riot centre—War in the streets of Southwark—Wednesday **July tenth** St. Philip's in the hands of the Bishop—Sunday, the twelfth, Father Cantwell says Mass in St. Philip's—Father P. J. Dunn leaves the city.

THIRTEENTH VISITATION. 1844

August 25 **Port Elizabeth,** N. J., Rev. Wm. O'Hara here—Sept. 1 preaches at **Villanova**—St. Mary's, **Lancaster**—St. Patrick's, **Columbia**—St. Patrick's, **York.** Father Mackin and Father Basil Shorb—**Paradise Township,** a new church here—**Gettysburg—Littlestown**—Convent chapel in **McSherrystown**—School—**Conewago Creek**—

Returns to the city [for ordinations]—**Elizabethtown**—**Carlisle**—**Harrisburg** — **Milton** — **Wilkesbarre** — **Beaver Meadow** — **Nesquehoning**—**Easton**—Returns home Oct. 3—St. John's, **Manayunk**, Oct. 27.

1845

Visit to Europe, Ireland, England, France, Rome. From New York to Cork harbor in twenty days—Cork, April 22—Dublin, April 24—Leaves Dublin for Liverpool and London, April 28. From London to Folkstone, May 2 — Boulogne *sur mer* to Paris, May 4—Paris to Marseille, May 7 Marseille to Leghorn, by Civita Vecchia to Rome May 14—Remains at the Irish College two weeks—May 26: "The Pope received me with paternal affection"—May 28 leaves Rome for Lyons—Visits sister of Mr. M. A. Frenaye in Riom—Paris—Dieppe—Brighton—London—Liverpool—Dublin, June 14—Visits Cullen Brothers in Liverpool—June 19 sails from Liverpool for Halifax, arrives July 1. By way of Boston to New York—At home 11 o'clock, P. M., July 4—Bishop Edward Barron.

FOURTEENTH VISITATION. 1845

Reading, St. Peter's, August 22, a new church. **Lebanon**—**Harrisburg**—**Lewistown,** attended from **Bellefonte**—Father Patrick Prendergast asks to be assigned to **Honesdale**—**Milton**—**Danville**—St. Basil's near **Loyalsock**—**Towanda**: church has been built here by Rev. John Vincent O'Reilly, is dedicated SS. Peter and Paul—Evidences of kindly feeling in **Towanda**—**Friendsville**—Father O'Reilly acquires land out from **Friendsville,** probably St. Joseph's College of the future, 1852—**Carbondale**—Rev. Henry Fitzsimmons in charge—**Honesdale**—Rev. Patrick Prendergast assigned here, with care of **Mount Pleasant**—Seventy-six miles to **Easton**—**Haycock** — **Lambertville,** N. J. — Returns to the city — **Pottsville,** St. Patrick's and St. John's. St. Peter's, **Wilmington,** Del—**Tamaqua,** St. Jerome's—St. John's, **Trenton,** N. J.—St. Mary's **Phoenixville**—St. Michael's, **Chester**—St. Francis Xavier's, Fairmount. Close of the fourteenth visitation.

1846

House and grounds near the seminary, present Cathedral property, acquired during month of February—March 20 Sisterhood, Ladies of the Sacred Heart, occupy this House (the Cathedral Residence).

FIFTEENTH VISITATION. 1846

Wilmington, Del. — **Brandywine** — St. Mary's, **Lancaster** — St. Mary's, **Elizabethtown** — St. Patrick's, **Harrisburg** — St. Patrick's, **Carlisle**—St. Mary's, **Shippensburg**—Christ's church, **Chambersburg** —**The Mountain Church,** St. Ignatius—St. Francis Xavier's, **Gettysburg**—**Paradise,** The Most Pure Heart of Mary—St. Patrick's, **York**—St. Peter's, **Columbia.** Returns to the city.

Services for the late Gregory XVI. **Goshenhoppen,** church of the Most Blessed Sacrament. **Reading,** St. Peter's new church—**Massillum,** St. Henry's.

September sixth, 1846:

Corner-stone of the New Cathedral laid—Sept. 8 on the way to St. Louis—Preaches in Cincinnati—Visits Bishop Flaget—Preaches in Louisville—Preaches in Vincennes—Preaches in St. Louis, Oct. 4—Returns to Philadelphia, Oct. 17.

SIXTEENTH VISITATION. 1847

By stage to **Bucksville** [Haycock] St. John Baptist's—**Easton,** St. Bernard's — No priest at Bucksville and Easton. **Reading,** Rev. Basil Shorb in charge—**Lebanon,** St. Mary's—**Harrisburg,** St. Patrick's—**Milton,** St. Joseph's. **Nippenose Valley,** The Immaculate Conception. Father Nicholas Steinbacher: eighty families here. **Bellefonte,** Rev. Jeremiah Ahern in charge. **Lewistown,** All Saints—Bishop O'Connor of Pittsburg comes here—St. Mary's, **Lancaster**—St. Peter's, **Columbia**—**Conewago,** The Sacred Heart. St. Aloysius' **Littlestown**—St. Patrick's, **York.**

June 23—Returns to the city, occupies new Cathedral Residence.

June 27—Corner-stone laid of new church in Trenton, N. J.—St. Mary's College, **Wilmington,** Del.—Girls' School of the Sisters of Charity — St. Peter's, **Wilmington** — St. Paul's in district of **Moyamensing** blessed—St. Elizabeth's in **Port Elizabeth,** N. J.—Confirmation in home of John McCrevin, near **Dennisville,** N. J.—**Cape Island**—St. Vincent's, **Minersville**—St. John's, German, and St. Patrick's, **Pottsville** — **Tamaqua,** St. Jerome's — **Summit,** St. Joseph's—**Hazelton,** St. Mary's—St. Nicholas of Tolentine, **Wilkesbarre** — **Carbondale** — **Honesdale** — **Mount Pleasant** — **Lanesborough**—**New Milford,** Mass in the home of John Boyle—St. Bonaventure's, **Auburn Township.** John Vincent O'Reilly — **Friendsville,** St. Francis Xavier's—**Towanda** SS. Peter and Paul. St. Basil's, in **Cherry Township**—New church in **Albany Township. Danville**—Returns to the city

Spiritual Retreat: forty priests in attendance. Third Diocesan Synod: Parish Limits—John Timon, first Bishop of Buffalo—St. Mary's, **Phoenixville**—St. Malachy's, **Doe Run**—Thirteen families here.

1848

Guests here, Bishops O'Connor — Henni — Timon — Death of Bishop Wm. Quarter of Chicago—Stephen Badin of Vincennes—Coadjutor of Vicar Apostolic of Glasgow collects here for Scotch missions. Rt. Rev. Peter Richard Kenrick here to see work on Anglican Orders through the press: Receives pallium in St. John's Sept. 3 — Consecration of M. J. Spalding, Coadjutor for Louisville, Ky.

Returning from Kentucky visits Buffalo and Rochester, N. Y.

Confirmation in **Trenton,** N. J.—**Pottsville—Pleasant Mills,** N. J.: congregation here widely scattered.

1849

Sisters of the Good Shepherd take charge of St. Ann's Home for Widows, May 24.

SEVENTEENTH VISITATION. 1849

June 2 goes to **Lancaster,** St. Mary's—St. Peter's, **Columbia**—St. Patrick's, **York** — St. John's, near **Shrewsbury** — Immaculate Heart of Mary—**Paradise**—The Sacred Heart,* **McSherrystown**—The Sacred Heart, **Conewago** — St. Aloysius, **Littlestown** — St. Francis Xavier's, **Gettysburg**—St. Ignatius', **The Mountain Church.** Christ's church, **Chambersburg** — St. Ferdinand's, **Path Valley** — St. Patrick's, **Carlisle** — St. Patrick's, **Harrisburg** — All Saints', **Lewistown**—St. John's, **Bellefonte**—Immaculate Conception, **Nippenose Valley.** St. Joseph's, **Milton,** St. Joseph's, **Danville**—SS. Peter and Paul, **Towanda,** Rev. Basil Shorb, first resident priest here. St. Basil's, **Cherry Township**—St. Patrick's, **Albany Township** on the McGovern farm. St. Francis Xavier's, **Friendsville**—St. Augustine's, near **Silver Lake**—Visits Mr. Edward White in **Binghamton,** N. Y. — **Honesdale** — **Beech Wood** — **Carbondale,** St. Rose of Lima — St. Bonaventure's, **Harrison** — **Wilkesbarre,** St. Nicholas' chapel — Preaches in the Court House — St. Mary's, **Beaver Meadow**—St. Patrick's, **Nesquehoning**—St. Joseph's, **Summit Hill**—St. Jerome's, **Tamaqua**—St. Stephen's, **Port Carbon,** Rev. Daniel Magorien first priest resident here—**Pottsville,** St. John's

* Chapel.

and St. Patrick's—Sisters of St. Joseph in **Pottsville**—Returns to the city.

St. Peter's, **Elizabethtown** — St. Mary's, **Lebanon** — St. Peter's, **Reading**—St. Henry's, **Massilluum**—The Most Blessed Sacrament, **Goshenhoppen**—St. Paul's, **Burlington,** N. J.—St. Peter's, **Wilmington,** Del.

Nov. 20 Father Theobald Mathew here. Remains two weeks—Lectures to great crowds. Dec. 11 Father Mathew goes to Baltimore—Confirmation in St. Joseph's, **Brandywine Creek.**

1850

Death of Bishop Flaget, Feb. 11. Sisters of the Good Shepherd acquire property for their work. Spiritual Retreat, 45 priests—John Possidius O'Dwyer, O.S.A. insane, dies.

EIGHTEENTH VISITATION. 1850

May 4 St. Mary's, **Lancaster**—St. Mary's, **Shippensburg**—Christ's church, **Chambersburg** — **Waynesburg,** confirmation in a private house—Old church here has gone to ruin—Preaches in Methodist church — Visits **Emmitsburg** — **York,** St. Patrick's — St. Peter's, **Columbia** — **Lancaster,** corner-stone of St. Joseph's, a German church, laid—Returns to the city.

Trustees at Holy Trinity.

Visitation continued, September 8. St. Bernard's, **Easton,** Rev. Thomas Reardon in charge here—St. John's, **Haycock**—Bishop Edward Barron leaves for the South—**Lambertville,** N. J.—F. X. Gartland consecrated Bishop of Savannah—An agreement between Trustees at Holy Trinity and the Jesuits: the plan fails.

1851

Orestes A. Brownson lectures here. Ordinations by Bishop of Toronto in St. John's. Visits Bishop Wm. Walsh of Halifax, Nova Scotia.

NINETEENTH VISITATION. 1851

August 9—**Lancaster** — **York** — **Paradise** — **McSherrystown** — **Conewago,** Church of the Most Sacred Heart consecrated, Aug. 13, 1851—**Gettysburg** — **Chambersburg** — **Carlisle** — **Harrisburg** — **Lewistown** — **Bellefonte** — **Collumsville** — **Cascade** — **Blossburg** — **Towanda** — **Dushore** — **Danville** — **Pottsville** — October 9, 1851, receives Papal Bulls which raise him to the Metropolitan See of Baltimore—Leaves for Baltimore by stage same evening—November 16 receives pallium at hands of Bishop Timon — Visits Cumberland—Redemptorists here.

INTRODUCTORY

The purpose of this translation of the Diary of one of the most venerated and scholarly of those Apostolic men who laid the foundations and organized the work of the Church in America, is not to expose the minor details of troubles or triumphs of a life which is quite well known in its main features. These details and annoyances will appear indeed; they will be brought out, and set in a light which only he could give who actually felt and experienced them. But the translator feels confident that there is not a sentence in the Diary, not a fact noted, nor a problem of episcopal care and responsibility recorded, which will not, if it is read intelligently, contribute to a better understanding of the character, the firmness and prudence, the sincerity and single-mindedness of the one man who brought order out of chaos in the diocese of Philadelphia after more than twenty years of dissensions, schism and scandal.

The sole aim of the translator is to put into usable form the material of history which the Diary contains. It is to present a summary, the most authentic possible, of more than twenty-one years of episcopal labor and care: not a bare record of facts in a round of nineteen visitations of the diocese, or the routine of daily official life, but the living experience of a Shepherd of souls in touch and in sympathy with his flock. It is to give a synoptic view, the Bishop's own view, of points which he deemed important, and marked for future guidance in the work of religion, of building up the human edifice of moral and spiritual life in the diocese. The diocese, of course, in the first thirteen years of these records, until 1843, when Pittsburg was made a distinct episcopal see, will comprise the

entire state of Pennsylvania, all of Delaware, and the western and southern half of New Jersey.

One of the points of general interest will be found, no doubt, in the simple description of the means of travel in the thirties and forties of the last century. But whether it is by stage or canal-boat, or a tramp of fifteen miles over the "Cumberland Pike" or a walk of seven miles through the woods at Shippensville, the Bishop simply tells us how he reached the people, and brought them the consolations of religion, the Sacraments of Mother Church. Every element of self, of a consciousness of the burden of his charge, seems to be eliminated from these records of his pastoral labors. The entries were made evidently with the sole view of keeping an index to the work of religion and the growth of the Church in this portion of Christ's fold; not to advertise self, or the labors of the man responsible before God and before men for the success or the failure of his work, the work of Christ and the Church. Even under circumstances the most trying, under conditions for which he was in no way responsible, the extravagant claims of lay trustees, the Bishop manifests no feeling, expresses no resentment or impatience. There is only that simple and clear statement of facts, the best evidence of the tranquil mind and sure judgment with which he met and solved the most trying problems of his life, as Administrator of the diocese and Pastor of souls.

The notes on the text of the Diary are only a few of the points of information, aids to the easier understanding of the context, which the translator has been able to gather in during the free hours of a routine life of school work. They are by no means complete, as the translator would wish to have made them. They are given mainly as helps to further research in local Catholic history.

The original of the Diary is written entirely in Latin, with the exception of a few extracts from legal documents and private letters, which were evidently copied from the original

English. There is one short letter written in French, addressed to the Poor Clares in Pittsburg. The Latin used is concise and clear, and interestingly pure in expression, and correct in turning the idiom of Cicero or Horace to the uses of life in the nineteenth century. The entries are made in a small ledger, written closely, usually without a break in the lines for successive dates. The pages, written to the margin on both sides of the leaf, measure about 7½ by 9¼ inches. Where the leaf or parts of the leaf have been cut out, the fact is always noted in the text. From a careful study of the whole Diary, and a first-hand acquaintance with the contents and the general character of the records and their sequence, it is the inference of the translator that these clippings were made by the Bishop himself: a prudent and effective censoring of his own work, done either during the later years of his residence in Philadelphia or during the eleven last years of his life as Metropolitan of Baltimore.

As to omissions of original entries of the Bishop, the translator would say, there is nothing recorded here that the Church or the Archdiocese need be ashamed of or wish to conceal. The very few facts that have been omitted were left out only after consultation, and with the advice and approval of the Most Reverend Archbishop. They are of no general interest; they do not impair the integrity or the historic value of the Diary; and every omission has been distinctly marked by a cross (+) in the text. Moreover, if the searcher after details should need these particulars, they can always be found, either in the original Diary, in the Archives of the Archdiocese of Philadelphia, or in a copy of the original Latin made by the translator and kept by him with the permission of the Most Reverend Archbishop.

F. E. T.,
Villanova Scholasticate.

Feast of Saint Monica,
May 4, 1916.

BIOGRAPHICAL

Francis Patrick Kenrick was born in Dublin, Ireland, Dec. 3d, 1796: Ordained to the priesthood, April 7th, 1821, at Rome, Italy: Consecrated Bishop, Titular of Arath, Coadjutor to the Bishop of Philadelphia, to act as Administrator of the diocese, June 6th, 1830, at Bardstown, Kentucky: Succeeded as Bishop of Philadelphia at the death of Bishop Conwell, April 22d, 1842: Received papal appointment transferring him to the Metropolitan See of Baltimore, October 9th, 1851: Died July 6th, 1863, at Baltimore.

INSCRIPTIO AUTHENTICA

MEMORANDA quaedam ad ~~me~~ Franciscum Patritium Kenrick Episcopum Arathensem et coadiutorem Philadelphiensis Episcopi pertinentia, eorum quae in administranda diocæsi Philadelphiensi per annos plusquam vigintiunum gessit, duodecim Administratoris titulo, a 22 Aprilis, 1842 ad 9 diem Octobris, 1851 tanquam Episcopus Philadelphiensis.

Eighteen Hundred and Thirty (1830)

1830, Feb. 25 I was designated bishop:

June sixth, consecrated at Bardstown:

July seventh I arrived in Philadelphia.*

August the eighth day I confirmed eighty-six in St. Peter's church in the town of Wilmington in the state of Delaware. I visited also the school which the Sisters of Charity have there, where, besides six little orphan girls, who are cared for and taught in the house, many other young girls learn the rudiments of letters and religion.

The pastor in charge of this church is the Rev. Patrick Kenny, venerable for his age and his good life. Father Kenny's assistant in the care of souls is the [1] Rev. George A. Carrell, who is much esteemed in this town for his success in spreading the faith and keeping strong the spirit of religion.

* Two entire leaves have been cut from the Diary at the front, after the title or inscription page. The three first items, the dates of nomination, consecration and arrival in Philadelphia, have been written over and between the lines at the top of the page which contains the entry for August eighth.

[1] Later the first bishop of Covington, Ky., 1853 to 1868.

This [St. Peter's] is the only church in the state of Delaware, excepting a chapel near the home of the Rev. Patrick Kenny, six miles out from Wilmington.[2] At New Castle [Novo-Castri] Catholics formerly began to build a church, the walls of which still remain without a roof.[3] Catholics are to be found scattered throughout the state in no small number.

August the fifteenth day I blessed the cemetery and church of St. Mary of the Assumption in a place commonly called PLEASANT MILLS, in Gloucester county in the state of New Jersey. About two hundred Catholics were present from various places, some distant six miles, some twelve or more miles from the church. The people generally are employed about the furnaces and works of this kind. The Rev. William O'Donnell, O.S.A.,[4] exercises the offices of a pastor among them. He visits them from the city once in the space of two months.

There are said to be many other Catholics living scattered in the southern section of this state. I am told that in order to minister to their needs a church should be built at a place called MELVILLE;[5] and that, if a priest were stationed there with a love and zeal for souls, he could, by visiting other parts, bring back many to the way of salvation, whose parents had been Catholics.

At present there is no other church in that part of this

[2] This is evidently St. Mary's, Coffee Run. See below entry of July 5th, 1831.

[3] For the completion and dedication of the New-Castle church, see entry of April 10th, 1831.

[4] The *Catholic Herald*, Jan. 10, 1833, gives notice of "the death in Ireland of Rev. William O'Donnell . . . who officiated in this city as assistant pastor at St. Augustine's for three years." The same notice states that Father O'Donnell had returned to Ireland on account of failing health.

[5] Probably Millville.

state which belongs to this diocese,[6] but one in the town of Trenton, which is also visited by the same priest [Fr. O'Donnell] once every month.

In a place called PORT-ELIZABETH near Melville live German Catholics, Ketsinger by name, who are wealthy.

FIRST EPISCOPAL VISITATION. 1830

September the fifth day. I visited the church of St. Peter in the town of Reading, in the state of Pennsylvania, and gave the Sacrament of Confirmation to ninety-four persons. More than one hundred and twenty received the Holy Eucharist. This congregation is visited once each month by either the

[6] The dividing line between the diocese of New York and Philadelphia is fixed by the second Provincial Council of Baltimore, 1833. But the same line had evidently been recognized long before, as the reason assigned by the Council for naming the Counties subject to each jurisdiction is that the former division into *East and West Jersey* is going into disuse, and is no longer marked in "geographical charts" and "public documents". The words of the Council are: "Dioecesis Philadelphiensis complectitur totam provinciam *Pennsylvaniae* una cum provincia *Delaware* et parte provinciae *New Jersey*, quae olim vocabatur *West Jersey* . . . cum autem antiqua divisio orientalis et occidentalis, seu *East* et *West Jersey* iam in tabulis geographicis documentisque publicis negligatur, et limites Episcopatuum Philadelpiensis et Neo-Eboracensis ea ex parte idcirco incerti evaserint, videtur Patribus supplicandum S. Sedi ut declaret Comitatus Hunterdon, Warren, Burlington, Gloucester, Salem, Cumberland, Cape May; Qui olim ad Occidentalem Jersey pertinebant, Episcopo Philadelphiensi in posterum censendos." See CONCILIA PROVINCIALIA BALTIMORI, Murphy, 1851, pp. 100-101, *approved* by the Pope on page *113*.

The line between *East and West Jersey* marked in *The Historical Map of Pennsylvania*, issued by The Pennsylvania Historical Society, 1875, is a straight line running from a point on the Delaware River northeast of Stroudsburg, Pa., near Minesink, or Minisink, Island to the lower outlet of Little Egg Harbor, south of Barnegat Bay.

It is to be noted that new counties have been formed since 1833; in *West Jersey*, Camden, Atlantic and Mercer; compare modern charts with the older division.

Rev. Father Boniface Corvin[7] (born in Poland) of the Society of Jesus, or the Rev. Edward McCarthy of the same Society—Irish. Thus both the Germans, who constitute a great part of this congregation, and Americans, or others who speak English, are properly cared for. Peace and piety prevail here under the care of these Fathers. It would be desirable to have two priests like these living in a house near the church, and to have a school there. The church property is in the hands of trustees.

September the sixth day I went to Pottsville.+ [Here, at Pottsville, the Rev. Edward McCarthy, S.J., was assigned to the charge of St. Patrick's church, promising to visit the congregation once each month, probably from Goshenhoppen. Rev. John Fitzpatrick, who had been in charge of St. Patrick's, will be found under entries for May 18th and June 1st, 1832. See also May 9th of same year; again Sept. 13th, 1836, where Father Fitzpatrick is described as having the care of Milton, with missions probably at Selinsgrove and Northumbria.]

The Rev. Father Edward McCarthy volunteered to take charge of the church which is built in this town until I can find a way to place a priest there to act as pastor. I agreed to this proposition; and the next day I announced to the people assembled at Mass that the said Father would visit the congregation once a month. I told them at the same time that it was my purpose as soon as possible to give them a pastor resident in the town.

One hundred Catholic families at least are said to be living

[7] Father Boniface Corvin is one of the four Jesuits whose graves are marked by marble slabs inside the "Old Goshenhoppen Chapel," at the front of the "Altar Rails". They read: *Theodorus Schneider Fundator huius missionis, ob.* 10 Jul., 1764—*Joës. B. de Ritter, ob.* 3 Feb., 1787—*Paulus Erntzen, ob.* Maii 27, 1818—*Bonifacius Corvin, ob.* Oct. 11, 1837. From notes taken by the translator in the "Old Chapel", Aug. 26, 1914. Father Corvin's name is said to be signed *Corvinski* in the parish record. I have been unable to verify this.

in this town, which is rising to importance in a remarkable way. Most of the people are poor, the families, that is, of workingmen engaged in digging coal, or employed on the canal or on the public roads. It is estimated that there are nearly two thousand Catholic men engaged in these public works.

September the eighth day I again celebrated Mass in the same church [Pottsville] in presence of a very large assemblage of the people. I spoke to the congregation on both occasions, exhorting them to rise above their vices and to cultivate the virtues of a Christian life.

In this whole region as far as the boundaries of the state of New York [Northward and Eastward] there is not one priest.

The church property here is held in the name [8] of the Rev. John Fitzpatrick. While speaking to the people in the church, I told them that it was my wish that they give money to no other priest but their pastor.

[An entire leaf has been cut out of the Diary here—two full pages of closely-written manuscript, 7½x9¼ inches.]

The church of St. Aloysius in Littlestown is a frame building. Title to the property is said to be in the hands of the bishop: but whether the deed is drawn up in proper legal form, so as to have the title pass on to his successors, I do not know as yet.

In this town lives James McSherry, held in high repute for his temporal wealth and his Christian piety.

This church, which is seven miles distant from the church of the Most Sacred Heart (commonly called Conewago), is visited twice a month by the Rev. Father Michael Dougherty, of the Society of Jesus, who lives in the convent of the Fathers at Conewago. Together with him in the same house live Father Matthew Lekeu, who is the superior, and Father Paul Kohlmann. The Jesuits own about five hundred acres of land in the vicinity of the church. They have also quite an exten-

[8] See below under date Sept. 13, 1836. See also entry of May 18, 1832.

sive farm six miles away, at Pigeon Hill [in Colle Columbarum]; and they have a chapel there, which is in charge of the Rev. Father I. William Beschter, of the Society of Jesus, who came here from Maryland two weeks ago.

September the twenty-third day, 1830, I conferred Tonsure and Minor orders in the church of the Most Sacred Heart [Conewago] upon Thomas Gegan of the diocese of Meath in Ireland, whence he had dimissorial letters; upon James Bradley of the diocese of Derry in Ireland, also with dimissorials; upon Francis Xavier Gartland, who was born in Dublin, Ireland, but from early childhood educated in the United States; upon Thomas R. Butler, born at Dublin in Pennsylvania.

On the same day, Sept. 23, 1830, I authorized (signed a power of Attorney) the Rev. Matthew Lekeu and two laymen to receive the income of a certain estate near the village of McSherrystown, and to expend the same in supporting a school,[9] for which purpose the said estate is left in trust to the bishop of Philadelphia. This "power of Attorney" is drawn up so as to be recalled at will.

September the twenty-fourth day, 1830, I conferred the sacred order of subdeaconship, with the required dispensations for *extra tempora* and *interstitiis non servatis* upon Thomas Gegan and James Bradley, who were named above, in the same church of the Most Sacred Heart.

September the twenty-fifth day, 1830, I conferred the order of Deaconship on James Bradley in the church of the Most Sacred Heart.

September the twenty-sixth day I ordained the Rev. James

[9] See under entry for May 8th, 1842. This school was first opened by the Sisters of Charity from Emmitsburg in 1834. They were succeeded by the Ladies of the Sacred Heart in 1842. The Sisters of St. Joseph have been there since 1854. See Catholic Directories for 1836 and after, also Reily's Conewago Collection, pp. 81-82.

Bradley to the Priesthood. The Rev. Thomas Gegan, who is very highly esteemed by the Rev. John B. Purcell, president of St. Mary's Seminary and College, was ordained Deacon. Francis Xavier Gartland, Edward Sourin and Thomas R. Butler were ordained subdeacons.

All these orders I conferred in the said church of the Most Sacred Heart. There were present at the ordinations the Rev. John B. Purcell, Rev. Father Matthew Lekeu, Rev. Paul Kohlmann, Rev. Simeon [Simon] Bruté, Rev. John Joseph Curtin, and probably two thousand of the lay people.

On the same day and in the same church I conferred the sacrament of Confirmation on three-hundred-and-sixty-eight persons, about thirty of whom had been estranged formerly from the true faith and the Church. After Vespers there was a sermon by the Rev. J. J. Curtin.

Religion is a strong virtue in this congregation through the zeal and energy of the good Fathers of the Society of Jesus.

The Rev. Mr. Purcell also preached, explaining the ceremonies of ordination.

This church and house, both of stone, were built in 1787.

September the twenty-ninth day, having made the journey on the previous day over a very steep hill together with Father Matthew Lekeu and the Rev. John Joseph Curtin, I administered the sacrament of Confirmation to fifty-two persons, eleven of whom were converts from heresy to the Catholic faith. No bishop had ever visited this [10] church before. It was blessed by Father S. J. Fenan [10a] [or Tenan].[11] The church

[10] St. Ignatius' church, usually called "The Mountain church" in later Directories, is evidently meant. There is a church listed *St. Ignatius* in modern Directories in the diocese of Harrisburg at Orrtanna.

[10a] The writing of this name is a little cramped. The name Fenan does not appear as one of the Jesuits at Conewago before 1830. But from a letter of the Rev. E. J. Devitt, S.J., to the translator, May 26, 1916, it appears most probable that the Father in question here is the Rev. William Feiner, S.J., who was stationed at Conewago during the

is quite a nice building, and large enough; but the congregation is small, counting about thirty families widely scattered in this mountain region. Over one hundred acres of land are attached to the church property. The title to this is held by the Jesuit Fathers.

They [the Jesuit Fathers] propose to have a priest stationed at Gettysburg, who then could visit the mountain church at least once a month. At present Father Michael O'Dougherty has the care of it.

On the same day, the twenty-ninth of September, I went to Chambersburg with the Rev. F. McCosker and the others. There I was taken with a fever, and remained in bed until Sunday, when, in order not to disappoint the faithful waiting for Confirmation, I went . . . [presumably to the church].

[Ten lines are here cut from the leaf. After the excision come the words: *et ampla.*]

October the tenth day, which was Sunday, being now restored to health by the care and skill of a physician, Dr. Lawrence Byrne, I preached in the same church and gave Confirmation to nine persons. After Vespers the Rev. John Hughes preached: He, having gotten word that I was unwell, came from the city to Chambersburg, intending to go with me for the remainder of the visitation.

The Jubilee exercises were held in this church for two weeks preceding the third of October. During that time more than three hundred received the Holy Communion.

years 1823 to 1825, engaged in parish work. The name may be miswritten or it may be due to a defective catching of the sound of the name. From Father Devitt's letter the following points are added: Father Feiner was born in Westphalia, Dec. 27, 1792; entered the Society of Jesus in White Russia, July 12, 1808; came to America about 1822; was stationed at Conewago 1823—probably sent there on account of his knowledge of the German language. He was made Rector of Georgetown College, May 4, 1826, and died at Georgetown, June 9, 1829.

[11] *Et satis elegans est.*

The same priest [Father McCosker presumably] has the care of two other congregations, one in the town of WAYNESBURG,[12] the other in a valley commonly called PATH VALLEY in the same County, Franklin. The number of the faithful in the former is very small, the latter is somewhat larger. I found it necessary to put off the visitation of these two missions for another time, in order to get back to the city more quickly on account of the state of my health.

October the twelfth day, I took the stage together with Rev. John Hughes, and on the same day we reached a place called MCCONNELL'S-TOWN, twenty-three miles distant from Chambersburg. Here we were met by the Rev. Thomas Heyden, rector of the church of St. Thomas at Bedford, and the Rev. F. X. Marshall, native of Pennsylvania, but now serving in the Archdiocese of Baltimore. With these two we arrived the next day at BEDFORD, a journey of thirty-four miles. St. Thomas' is a beautiful church, and large enough for the small number of the faithful. The title to the property is held in the name of Rev. Thomas Heyden and his successors holding communion with the bishop of Philadelphia. He holds also in his own name and right, as he says, bought with his own money, a plot of ground which lies adjoining the church property. . . .

[Here almost seven lines of the manuscript have been cut out. Following the excision is one word—datus.]

October the seventeenth day I gave the sacrament of Confirmation to about thirty persons in the church of St. Thomas, Bedford. Sixteen of these received also first Holy Communion, dressed in white, and carrying lighted candles. Some of

[12] There are four towns marked and described by this name in Pennsylvania, in Gordon's Gazeteer, 1832—one in Franklin Co., one in Mifflin Co. (see below, Nov. 2d, 1830), one in Greene Co., and one in Chester Co. This evidently is Waynesburg in Franklin Co., 15 miles S. E. from Chambersburg.

these were converts advanced in years. In the evening the Rev. John Hughes preached to the congregation.

There is a mission eighteen miles distant in a place called HARMAN'S BOTTOM. Two thousand acres of land, the gift of a Mr. Riddlemoser [13] of Baltimore, adjoin the church which has been erected there. But no income is derived from this land as yet: and the rector [Father Heyden] complains of the heavy burden of paying the taxes.

Of recent years however many Catholic families have settled in this place. They take up the land, paying almost nothing for it, with this condition only, that, after a number of years, they are to pay an annual rent. The number of Catholics residing there is not large; and their worldly wealth is very little. I could not visit them on this occasion because I had to start early in the morning to reach the congregation near Youngstown, sixty miles distant.

The land [referred to above] is held in the name of three laymen, whom the donor has constituted to hold it in trust.

The pastor at Bedford has charge also of a church which has been built in the town of Newry. Yet from all [three churches] he can hardly collect enough, he says, to pay living expenses.

October the nineteenth day we arrived at Youngstown,[14] having traveled by stage continuously from ten o'clock A. M. of the nineteenth [evidently a slip of the pen] to the fourth hour of the following day.

The Rev. Terence McGirr resides three miles away in a house . . . [two lines are here cut out; one word remains: *praedio*] . . . miles distant on an estate, which is described in

[13] See November 25th, 1832, also June 13th, 1837.

[14] Youngstown is described in RECORDS AM. C. H. S., vol. III, p. 166, as "a small village three miles east of the church", i. e. "Sportsman's Hall", now St. Vincent's Abbey. For further description of this, Father Browers' foundation, see below, under entry of August 8th, 1831; also RECORDS AM. C. H. S., III, pp. 142-174.

a legal document as "O'Neill's Victory", left by will [15] of the Rev. Theodore Browers for the support of a pastor. When no pastor was appointed the land was not cared for and running to waste; some laymen therefore petitioned the legislative assembly of the state of Pennsylvania to be constituted as trustees of the estate. It is the office of these trustees, as a judge in civil court has decided, to take care of the lands, to see that they are cultivated, leaving the house and the income from farm products for the priest's use. The judge, moreover, is said to have declared that they [the trustees of the estate] have no authority over the pastor.

There has been much trouble between the Rev. Terence McGirr and the faithful under his charge, so that he can no longer exercise the pastoral office among them without evident peril to souls. I counseled him, therefore, to resign the charge within one month from the nineteenth day of October; otherwise I would be forced to remove him.

In the town of Greensburg is a plot of ground, one acre and a half, designated by the will of someone for the use of the Catholic church, and left to the administration of five trustees, who are all now dead. But the trustees of the congregation in Youngstown, who, according to the [civil] law are chosen every year, are now taking upon themselves the care of this property.

October the twentieth day I arrived in Pittsburg, and on the twenty-second I was present at a meeting [coetui] of those who have in hand the building of the church of St. Paul; and I told them that it is my purpose, after the church is finished, to place the Rev. Father Rafferty [16] in charge of St. Patrick's.

[15] See reference to this will of Father Browers below, under entry of Aug. 8th, 1831. See also Records Am. Cath. Hist. Soc., l. c.

[16] Father Patrick Rafferty, who built the church at West Alexandria, and at Brownsville, was later in charge at Chambersburg, see under June 6th, 1837; at York from April, 1838, see Sept. 10, 1838; Rector of St. Francis Xavier's, Philadelphia, see entry June 6th, *1841*.

I agreed also to a plan to have the Rev. Father Charles B. Maguire go on a collecting tour to get money for the building of the church [St. Paul's].

October the twenty-fourth day I gave Confirmation to one hundred and five persons in St. Patrick's church. The Rev. John Hughes preached in the evening.

October the twenty-fifth day I baptized, in the chapel of the Sisters of St. Clare, Frances Anastatia Moore, who was born in Virginia, and is about sixteen years of age. I also confirmed five persons. I took away the faculties from the Rev. Vincent Raymacker in order to have him return more readily to the bishop of Cincinnati.

[Here one line has been cut from the MS.]

October the twenty-eighth day I blessed the church in the town of Blairsville under the invocation of Saints Simon and Jude. I blessed also the cemetery, and confirmed about eight persons. The Rev. John Hughes preached.

The title to this church property is not yet drawn up in written form. But the men who bought the ground on which the church is built, that is Mr. John Brown and John Campbell, are willing to give it into the hands of the bishop in any form that shall be judged proper.

In the same county, INDIANA, in a place called CAMERON'S BOTTOM, are about twenty Catholic families. There is a church there to which is attached a tract of four hundred[17] acres of land for the support of a priest. As it is only fourteen miles distant from Ebensburg, it is a better arrangement to give it into the charge of the pastor at Ebensburg.

October the twenty-ninth day we arrived at Ebensburg, and on the thirty-first day of the same month I gave the Sacrament of Confirmation to more than one hundred persons at Loretto.

[17] See entry of October 21, 1832, where this land is said to be held in the name of the "Wilcox heirs" of "Old Chester".

The Loretto congregation is very large, and would require the strenuous labors of three priests at least. The pastor is Rev. Demetrius A. Gallitzin. He has now reached an age advanced in years through a life of the strictest integrity, and labors that are marvelous. This remarkable man, when still quite young, left the errors of the Greek [schismatics], gave up his rights and the dignity of a line of royal descent, and embraced the Catholic faith.

There are two hundred acres of land adjoining the church, a wooden building, the gift of a certain . . . McGuire. The heirs of McGuire have not, however, as yet made out a deed which will secure title to the property.

On the same day [Oct. 31st] in the evening we arrived at NEWRY, which is a little town near the boundary of Huntingdon county. A church was built here long ago through the care and generosity of Patrick Cassidy. But the building is now very old, and hardly fit for the divine service. A house was built also, quite large, to be a dwelling for the pastor; adjoining the house is a small farm. The deed is said to be made out to the Rev. Mr. Gallitzin, as holding the property in trust for the bishop. The congregation seems to be large enough to support a resident priest; though at the present time it is visited only once a month, or even less frequently, by the Rev. Thomas Heyden, who resides at Bedford. Seventy-two persons received the Sacrament of Confirmation in this church, which is called St. Patrick's, on the first day of November. About one hundred and twenty approached to receive Holy Communion.

On the same day [the first of November], in the evening we arrived at Huntingdon, and on the day of the commemoration of all the Faithful Departed we celebrated Mass in the church of the Most Holy Trinity. Father John Hughes preached to the people. The church is quite a nice building, and, for the small congregation of the faithful living there, it

is large enough. Only twenty-five Catholic families are to be counted in this town and the country around. The pastor, Rev. John O'Reilly has charge also of the town of BELLEFONTE, where a church is now building under his care. He visits also many other smaller flocks of the faithful.

There are some Catholic families in a place called SINKING VALLEY, and in the town of WILLIAMSBURG, in PETERSBURG and FORT LITTLETON. The title to the church of the Holy Trinity in Huntingdon is in the name of the bishop; but the land adjoining is held in the name of the Rev. John O'Reilly; and, as he says, was bought with his own money.

In the evening of the second day of November we arrived at WAYNESBURG, which town is in MIFFLIN county, twenty-two miles from Huntingdon. Two Catholic families live in this place, O'Dougherty and O'Friel.

November the third day we reached LEWISTOWN, and blessed the church, under the invocation of All Saints, and gave Confirmation to fifty persons. This church is a frame building; it is small, but large enough for the few Catholics living there. Near the church they are now building a brick house, to be the dwelling of the pastor. Rev. Patrick Levy is in charge of this congregation. He has the care also of another congregation in Clearfield County; and he is now building a church in the town of Clearfield, though very few of the faithful live there. The contributions here [in both places apparently] are hardly sufficient to support a pastor. Title to the church property in Lewistown is held by the bishop.

November the fourth day we arrived at HARRISBURG, and the following day celebrated Mass in St. Patrick's church. This church is large, and quite a good building, gothic form. Title to the property is in the name of the bishop. The congregation of the faithful is small.

In a house close to the church are three Sisters of Charity, who teach young girls the rudiments of letters. These girls

are about thirty in number; and most of them are non-Catholics. This house, however [the dwelling and school of the Sisters], is held in the name of the pastor, the Rev. Michael Curran.

He [Father Curran] visits, several times in a year, a congregation in the town of LEBANON.

November the fifth day we came to LANCASTER, and on the seventh the Sacrament of Confirmation was conferred on about one hundred and twenty persons, of whom fifteen were converts to the Catholic faith. The Rev. John Hughes preached to the people in the evening. The church is a large building; but the congregation, which formerly was numerous, is now small. The pastor, Rev. Bernard Keenan, has the care also of the congregations at ELIZABETHTOWN and at COLUMBIA in the same county. His assistant in the pastoral charge is the Rev. Francis Varin.

November the eighth day we returned to Philadelphia.

November the thirteenth day I received a letter from the Supreme Pontiff signed by his own hand.

November the fourteenth day I gave the Sacrament of Confirmation to about three hundred and fifty persons in the church of St. Mary, Philadelphia. Of this number thirty-seven were converts to the faith.

November the twenty-first day I confirmed one hundred and seventy-two persons in the church of the Most Holy Trinity.

The Jubilee, which was granted during the past year on occasion of the elevation of Pius the eighth to the See of St. Peter, was published in three [18] churches of the city, and

[18] There can be no mistake about the number here: *in tribus Ecclesiis civitatis.* There were only four churches in the city then: in St. Augustine's the Jubilee was announced November 28 (see below); the *three*, therefore, must have been St. Mary's, St. Joseph's and Holy Trinity.

spiritual exercises were begun on the fourteenth day of November to be continued for two weeks. Every day there is Mass at seven thirty. In the evening there is a sermon in one of the churches by turns. Great crowds of the people attend. Confessions are heard during the day, and very much good is effected.

November the twenty-eighth day a lecture was given in St. Mary's church for the benefit of the poor by the Very Rev. John Power, Vicar General of the diocese of New York. Six hundred and sixty three dollars in silver were collected. After Vespers I announced the Jubilee exercises in St. Augustine's church to the faithful of that congregation. There is a remarkable renewing of the spiritual life at this time [during the Jubilee exercises]. Men leave their old ways and follow after peace and charity, and very many are made strong in the exercise of piety and religion.

December the twenty-seventh day I wrote to the trustees of St. Mary's church stating that it is my purpose to take upon myself the office of chief pastor of that congregation [actual charge].

December the thirty-first day three of the trustees, namely, John T. Sullivan, Archibald Randall and William McGlensey, reported to me that the board of trustees was very much displeased at my letter. Dialogue as described in the book of letters.

Eighteen Hundred and Thirty-one (1831)

January the first day, 1831, I announced from the pulpit of St. Mary's that I would henceforth take full charge as first pastor of the church. When various rumors were going abroad, spread by the activity of the trustees, I determined to give my reasons for thus taking the actual pastoral charge of that church.

January the ninth day from the pulpit of the same church I declared my intention to vindicate the rights of this as the Cathedral church; for as such it had been recognized from the earliest times of Philadelphia as a distinct diocese. I explained also the conversation which I had with the trustees; or rather I corrected the false reports about it. I said [to the congregation] that my motive is not greed for money; for I had lived with them six months now, and received nothing towards my temporal support, but two hundred dollars in silver, which the trustees voted to give me on the third day of January.

January the twelfth day. The trustees called a meeting in St. Mary's School of those who hold seatings in the church. Charles Johnson was made president of the meeting, Fr. Brazier acted as secretary. Archibald Randall, secretary of the board of trustees, spoke at great length in order to clear himself, and the other members of the board, of the charges which I had alleged against them from the pulpit. I then answered his vindication in quite a lengthy explanation. John Maitland then asked secretary Randall whether the letter, which he had read as coming from the trustees to myself, had been formulated in a meeting of the trustees. He answered in the negative; but betrayed himself in trying to cover the falsehood.

Mr. Maitland now made a resolution asking that the present assemblage [of pewholders] pass an ordinance requiring

the trustees to fix a certain honorarium for the temporal support of myself, as bishop, and therefore chief pastor of St. Mary's church. The president, Charles Johnson, vigorously supported the rights of the bishop. But I was unwilling to have such an order passed [over the heads of the trustees]; and I suggested that we leave the whole problem to the trustees to let them solve it; stating at the same time that I thought they would act from a sincere conscience and not ungenerously, since they understood now that it is the will of the faithful of this congregation. It appeared in this meeting that the wrong ideas which had prevailed about the rights of a congregation to engage and approve its pastor were corrected or repudiated. It seemed also that the wiles of the trustees had defeated their own purpose: But the event proved otherwise.

January the tenth day, 1831, I published the pastoral instructions for the fast of Lent.

March the third day. We had a Solemn High Mass celebrated in the cathedral church of St. Mary for the repose of the soul of the late Pope Pius VIII, whose reign extended from March the thirty-first day, 1829, to the thirtieth day of November, 1830. The celebrant was the Rev. John Hughes, the deacon Rev. John Cornelius Van den Braak, the subdeacon Rev. Nicholas O'Donnell.[19] Present at the Mass were the Rt. Rev. Bishop of Philadelphia, and all the clergy of the city, together with the Rev. Michael Curran [rector of St. Patrick's, Harrisburg]. After the Mass I delivered a sermon on this occasion. A catafalque had been erected; the "*Libera me Domine*" was chanted, I passed around the catafalque with the holy water and incense, the other prayers, as prescribed by the Ritual, were also chanted. At the head of the catafalque were placed the emblems of papal authority, the tiara and keys tastefully made of a light gilt material by a lady named Lajus.

[19] Nicholas O'Donnell was first editor of *The Catholic Herald*, the first issue of which bears the date Jan. 3, 1833.

March the sixth day. I conferred the sacred Order of Priesthood on the Rev. Thomas Gegan in the cathedral church of St. Mary. A great crowd of people was present, so that every available space in this large church was filled. The Rev. John Hughes officiated as Archdeacon, and the Rev. Jeremiah Keilly as Notary in the ceremonies of ordination. The Rev. Michael Hurley also was present, and the Rev. Terence Donaghue.

April the fourth day. I dedicated to divine service the church of St. John the Baptist in the hamlet Manayunk. On this occasion the Rev. Michael Hurley celebrated the solemn Mass, with ministers [deacon and subdeacon] Rev. Thomas Gegan and Rev. John Hughes. The sermon was by the Rev. John Hughes after the Gospel. Title to the church property and cemetery is still in the hands of Mr. Borie and Jerome Keating; but the deed is to be drawn up shortly, and transfer made [to the ordinary of the diocese] in such form as to make the administration of trustees unnecessary. The church is small, but neat in appearance. It has been completely built within the past ten months, due mainly to the practical piety of Jerome Keating and his excellent wife, by the voluntary contributions of the faithful.

April the fifth day. An election was held of trustees [of St. Mary's], and the members of the previous year were all reëlected. Means and methods quite unworthy were employed in getting votes. On the preceding Sunday, when I was informed that a friend of mine was distributing cards in the seats of the church asking that a new board of trustees be chosen, I made the announcement from the altar that I had no part in such a design; moreover, that I wished in no way to interfere, or influence the election.

April the eighth day. The board of trustees called a meeting without consulting me. The next day, after Mass celebrated in St. Mary's, I announced that henceforth so long as

the trustees persevered in opposing my authority, I would exercise the offices of religion in the church of St. Joseph:—"We would have cured Babylon, but she is not healed: let us leave her" (Jer. LI—9).

April the tenth day. I blessed a church under the invocation of St. Peter in New Castle, in the state of Delaware. Twenty years have passed since the building of this church was begun. It is finished now at last through the zeal and energy of the Rev. George A. Carrell. The deed to the property has been transferred to me, and is held by me conjointly with him [Father Carrell] and the Rev. . . . .[20]

April the twelfth day. Came to me Joseph Snyder, one of the trustees [of St. Mary's], who said that, acting in the capacity of treasurer, by order of the board, he wished to pay me one hundred and fifty dollars in silver.

On this occasion the following words describe, approximately, our conversation:

J. Snyder: Dr. Kenrick, I have been directed by an order of the board held on Friday evening to pay you one hundred and fifty dollars.

Dr. K.: I can't take the money: you are no board without me.

J. Snyder: I regret that any disagreeable feeling should exist.

Dr. K.: Well sir, I think it is better that our conversation close.

J. Snyder: Good morning sir. *Dr. K.:* Good morning.

April the twelfth day. I issued a circular letter addressed to the faithful who hold seatings in St. Mary's church. In this letter I gave notice to the people that, if the exercise of episcopal authority could not be assured permanently of freedom

[20] The space for name is left blank. The inference that the third was Father Patrick Kenny is quite probable; but the Bishop evidently had not the document at hand when he made the entry.

from the wrong interference of trustees, it is my purpose, in accordance with the statutes of the Provincial Council [of Baltimore, 1829] to interdict [21] divine services in the church [St. Mary's].

April the sixteenth day. I received a letter from the trustees, signed by seven members of the board. The name of James Furlong did not appear among the signatures. Immediately I wrote to the Rev. Jeremiah Keilly and the Rev. Thomas Tolentino de Silva ordering that tomorrow, beginning at noon, all divine services must cease [in St. Mary's], to be resumed only when I shall so determine. I added, moreover, that any transgression of this order would, by the very fact, involve the sentence of suspension from the exercise of all priestly faculties. I wrote also to the trustees, submitting to them a form of agreement, which they were to subscribe.

The following day, in the evening, came to me Archibald Randall and John Keefe, bringing the answer of six of the trustees (James Furlong had resigned as a member of the board, and Joseph Snyder, Junior, for some reason not known to me, did not sign his name to the letter). In this answer they say that they are willing to recognize myself and the Rev. Jeremiah Keilly as pastors [of St. Mary's]; but they will not renounce in writing their pretended right to have a voice in

[21] The reference is evidently to the eighth decree of the First Provincial Council of Baltimore, 1829: "Praeterea, si plebs aliqua, seu congregatio, seu Aedituorum cœtus, seu alii quicumque aggressi fuerint aliqua ratione contra Praesulis voluntatem in Ecclesia quacumque retinere sacerdotem aliquem qui a Praesule non fuerit approbatus, vel cuius facultates fuerint ablatae, vel qui suspensus fuerit (quamdiu non fuerit a legitimo superiore rehabilitatus), vel si congregatio illa, seu Aedituorum cœtus molestiam inferat in suo munere obeundo alicui sacerdoti sacrum munus exercenti cum Praesulis approbatione aut subducat vel retineat consuetum subsidium ad illius sustentationem: *Praesules urgemus omnino ut tum demum interdicant ipsorum Ecclesiam* (quoadusque tanto malo remedium afferatur), cum coetera omnia remedia inutilia esse apparent. . . ."

the naming of pastors. They have not presumed, however, to prove explicitly that they have such a right. I answered that I could not recall the order [of interdict] so long as they persisted in defending as a principle what the Provincial Council, with the approval of the Apostolic See, had denounced as an abuse of power.

April the eighteenth day. Begins the interdict of divine services in the church of St. Mary. On this day likewise the trustees issued a pamphlet, which contains many statements that are not true. In it also are published my letters to the board, and their replies.

April the twenty-second day. I issued a pastoral mandate, in which I explained the reasons for the sentence of interdict [in St. Mary's].

May the sixth day, feast of St. John before the Latin Gate. I laid the corner-stone of the church of St. John the Evangelist in the city of Philadelphia. The purpose now in mind is to make this the Cathedral church.

May the thirteenth day. Came seven members of the board of trustees into St. Mary's church and dismissed the sexton, Peter Snyder, because, being mindful of his duty to God, he was not heartily in sympathy with them. The bishop of Philadelphia [Conwell] was there with the trustees, and spoke to them for some time. It is said that he showed them a paper, which proved, as he claimed, his right to the exercise of episcopal authority, and made me out to be a usurper.

May the twenty-first day. I received a letter signed by five of the trustees of St. Mary's, namely, John Keefe, Edward Kelly, John McGrath, William McGlinsey and Archibald Randall. In this letter they acknowledge that they have no right to interfere with the appointing of pastors, or rejecting them, or removing them. But they still claim a right to fix the amount of salary to be paid to the priests in charge; and

[moreover] a right to withhold payment in case the bishop were to abuse his power in appointing pastors. In reply I said that I was pleased to see their declaration, pleased to note that they now disclaimed a right, which had been, up to the present time, wrongfully usurped by lay trustees. As to the question of fixing the amount of salaries, I explained that such determination can not belong to lay trustees alone, but rather to the entire board, three of whose members are pastors of the church [that is, priests exercising care of souls]. Regarding this point, however, I told them that I felt confident that they would so use their right as to contribute a living support to all the priests in charge. I called a meeting of the trustees to be held on the twenty-third day of May. But on the twenty-second I was taken ill with a fever, and the meeting was put off to the twenty-seventh. Even then I was still too weak to be present at the meeting. At this meeting the board of trustees approved the letter which five of their number had conveyed to me. Three of the trustees were chosen to come to me, as representing the board, to inform me of what had been done, and to present an earnest request to have the sentence of interdict recalled. I spoke to them [the three delegates] very plainly, pointing out that there was a clause [unsavory] in the letter [of the five trustees], which referred to the withholding of priests' salaries. I told them that they should have my answer the next day. On this day I revoked the order of interdict, and published a pastoral letter, in which I explained the reasons for my action; declaring however that, if the temporal support of the priests in charge should be withheld, I would without delay execute the decree of the Provincial Council on *"Church Interdict"*.[22]

June the second day (which was the feast of Corpus Christi). I conferred the Sacrament of Confirmation in the church of

[22] *Decretum* VIII of the first Provincial Council of Baltimore, 1829. See preceding note.

St. Joseph on about thirty boys and girls from the school of the Sisters of Charity. Rev. John Hughes has the supervision of this school.

June the twelfth day. I blessed solemnly, according to the rite of the Pontifical, the cemetery of St. Michael's [23] in Kensington. About two thousand people, or more, were present.

June the fourteenth day. I was taken again with a fever, which left me only on the eighteenth.

June the twentieth day. I went out to Manayunk to rest and recover strength. During this time I enjoyed the hospitality of Mr. Jerome Keating. Mr. John Keating told me [on this occasion] of a place in Bradford County, which the French Emigrants called Asylum.[24] One or two families there [he says] formerly professed the Catholic faith.

1831 — June the twenty-ninth day — I became formally an American citizen at Philadelphia.

July the fifth day. I went to Wilmington [Delaware], and the day following I visited the Rev. Patrick Kenny in his home at COFFEE RUN, six miles out from Wilmington. Father Kenny's house is near the church of St. Mary, on an estate which is said to have been given to the Jesuits long ago by a Catholic lady, under this condition attached to the gift, that a Mass be celebrated there [in St. Mary's] once each month. The Rev. Patrick Kenny bought this same estate with his own private funds, and has now again sold a part of it. The church [St. Mary's] is built of wood, and, although new seats have been put in lately, it has the appearance of neglect; the reason for this neglect is to be found in the fact that hardly a Catholic lives in the neighboring places around. Near the church is a

[23] For corner-stone laying of St. Michael's, see April 8, 1833.

[24] For an account of the *Asylum* venture, see "*The Story of Some French Refugees and Their* 'AZILUM'," by Louise Wells Murray, Corresp. Secr'y of Tioga Point Hist. Society; Athens, Penna., 1903.

cemetery. Father Kenny has in mind to sell the house in which he is now living; with this in view he has already built another across the way from his present residence, on ground which he still retains.

July the seventh. I returned to Philadelphia: there an invitation awaited me to attend a meeting of the board of trustees [apparently that same evening]. I waited a full hour in the sacristy of St. Mary's after the time appointed, eight o'clock. The only members of the board present were Archibald Randall, John Keefe, John McGrath and Edward Kelly. Two being absent, we could not constitute ourselves a legitimate board meeting. A letter, purporting to come from a certain Mexican, addressed to A. Randall as secretary of the board of trustees, was presented to be read. It was a petition, asking the *board* for permission to hold a musical entertainment (an Oratorio it was called) in the church. The handwriting was recognized to be that of the Rev. Jeremiah Keilly. It seemed proper to me, also to the other members of the board there present, to refuse this request. Beyond this [negative answer of the members present] I considered that this board meeting had no right to take any deliberate action on such affairs, which pertain to the whole corporation as a unit. John Keefe had something to say about salaries; but nothing was done, since the meeting [on account of absentees] could not be legally a corporation meeting. Keefe said to me, as we were returning home, that it was his purpose to get an order from this meeting to pay money [due] to me. My reply to him was that trust in divine providence is my wealth.

In reference to the church in the town of WEST CHESTER, it is to be noted here that a fund of two hundred pounds was left as a legacy by a man named KEARN. The interest of this amount is directed to be paid to the pastor of the church. If for two years there should be no pastor, then the legacy [probably the interest] is to revert to the general fund. The Rev. George A. Carrell visits this church once a month, and he re-

ceives twenty-six dollars in silver every year, the interest income of this legacy from Joseph Snyder.[25]

July the twenty-second day. A meeting was called of the board of trustees [of St. Mary's]. In order to be present I went to the usual place of meeting; but only Archibald Randall and Edward Kelly came; therefore at nine o'clock P. M. we went home.

July the twenty-third day. I announced from the pulpit [in St. Mary's] that I was intending to leave the city during the coming week to begin the visitation of the diocese; but that I would leave the Rev. Thomas Gegan, who is living in the priests' house at St. Joseph's, to assist Rev. Jeremiah Keilly in pastoral duties. But I gave a special instruction to him [Father Gegan] that I wished him in no way to relax his care, on this account, over the congregation [already] under his charge.

August the first day. I received an invitation from the secretary [of the trustees], Archibald Randall, to be present at a meeting of the board on Tuesday (which was the next day): but, as I had already fixed upon Tuesday morning as the time for my setting out on the Visitation, I was unwilling to make a delay.

SECOND EPISCOPAL VISITATION. 1831

August the second day. I set out on the sacred Visitation, beginning with a long journey to the church of St. Patrick at Newry. I arrived at Lancaster in the evening, and lodged for the night with Rev. Bernard Keenan. The next day I reached Harrisburg, where I visited the Sisters of Charity, and saw the Rev. Michael Curran. The next morning at ten [26]

[25] Apparently the treasurer of the board of trustees at St. Mary's. See entry of December 6th, 1831.

[26] *Mane, hora 2 ante merid., processi iterum, et sub noctem veni Huntingdonum.* This may mean two o'clock in the morning, which was not unusual for stage schedules in the summer months.

o'clock I left Harrisburg, and reached Huntingdon after night. The Rev. John O'Reilly was awaiting me there. The next day we went on to Hollidaysburg; and finally arrive in the town of Newry on the sixth day of August.

August the seventh day. I conferred the Sacrament of Confirmation upon six persons in St. Patrick's church, Newry.

In order to settle a dispute which had arisen between the Rev. Thomas Heyden and the Rev. John O'Reilly, about the building of new churches and fixing their respective parish limits, I made the following disposition:—To the Rev. John O'Reilly [27] I left the charge of the congregation of Newry; and I gave him permission to build a new church at Newry and another at Hollidaysburg. I also fixed the limits of his pastoral charge, which includes a place called GREENFIELD TOWNSHIP in Bedford County, another place known as ROYART'S FORGE, ——— GAP or CANOE NARROWS in Huntingdon County, another place called SINKING VALLEY; and extending as far as the boundary line of Cambria County. I left to his care also, for the time being, until I could appoint another pastor, all the remaining part of Huntingdon County, and all of Centre County. To the Rev. Thomas Heyden I assigned the care of the church of St. Thomas, Bedford, and the church in a place called HARMAN'S BOTTOM in Somerset County, and these two entire counties [Bedford and Somerset], excepting only the Catholics living in Greenfield Township, who belong to the Newry congregation. I gave printed forms to each of

[27] Not to be confounded with Rev. John Vincent O'Reilly, who was ordained to the priesthood Sept. 23, 1838; labored many years in Susquehanna and adjoining counties; founded St. Joseph's College, near Silver Lake, in 1852; died Oct. 4th, 1873.

This John O'Reilly was ordained in 1826 or 1827 (see Lambing's *Researches*, Jan. 1886, p. 93). In 1834 to 1837 he was at St. Paul's, Pittsburg (see entry of May 5th, 1834; also June 25, 1837). Later he joined the Congregation of the Mission, and died at St. Louis, Mar. 4, 1862. See Lambing, l. c.

the two priests stating their faculties, and fixing the parish limits, as described above. Moreover I gave an order to the Rev. Thomas Heyden in virtue of holy obedience forbidding him to exercise any function of the pastoral office in the congregation of Newry after the sixteenth day of this month. This charge he [Father Heyden] desired very much to retain. However, before issuing this order I gave him the choice, if he so wished, to go to Pittsburg and take the place of assistant pastor in St. Patrick's. This offer was not acceptable to him.

With the single exception of him [Father Heyden] the arrangement for the two pastors and the two towns seems to be quite acceptable. The people at Newry are rejoicing because they are to have a priest in charge living resident in the town. The people of Hollidaysburg also are happy in the permission given them to build a new church in their town, which they think is sure to have a growing population because it is near the basin.[28] The Catholic families living in Hollidaysburg and vicinity are few; but in the town of Newry are thirty families [Catholic], and the whole congregation is said to number five hundred souls.

August the eighth day. A day dark with continuous rain, I left Newry accompanied by the Rev. John O'Reilly, and in the evening we reached the house of John McMullen in a valley called SINKING VALLEY, twenty miles distant from Newry. We were received with kindness by the wife of McMullen, who some years ago was *brought*[29] to the Catholic faith. . . . .

[Here a leaf has been cut from the Diary, leaving two lines only at the top of pages twenty-three and twenty-four. The lines at top of page twenty-four read]:—

[28] "A large *basin*, formed by the waters of the Beaver-dam Creek, accommodates the boats of the canal." Day's Collection, p. 371. This evidently is the "*basin*" referred to by the Bishop.

[29] The verb has been cut from the leaf.

I wrote to Patrick Meally, Philadelphia, August the nineteenth, 1831: The same day I answered the letter of Rev. Thomas Gegan.

[Here is the second gap of twenty-six lines from page twenty-four. Then follows]:

. . . . Signed in a legal document [*instrumento*] by five laymen, that is trustees, and their *successors*, whom the congregation has already chosen, though this power [of electing trustees] was not given [to the congregation] by the Legislature. I therefore advised them to draw up another deed [giving title to church property, evidently] in which the church would be held in my name for the use of the faithful.

Patrick McDermott is preparing to transfer to me, by deed, in legal form, one acre of land in DERRY TOWNSHIP, Westmoreland County, in order that the church erected thereon may be completed. This [land] is thus described in the written document:[30]—"Part of a tract of land which the Commonwealth of Pennsylvania granted unto Andrew Strahan by a warrant for 161 acres and 73 perches, bearing date the 27th Sept^{r}, 1786, part of which tract the Commonwealth granted unto Robert Hartley by patent dated 23(?) July, 1821, enrolled in patent book H, vol. 18, p. 247, part whereof the said Rob't Harley (sic) conveyed unto Patrick McDermott by deed dated 8 Aug., 1821, as it is now laid off and enclosed with a fence."

[31] "The tracts of land purchased by the Rev^{d} Theodore Browers with his own money, and by his will of the 24th Oct^{r}, 1790, bequeathed to a Roman Catholic Priest that shall succeed me in this said place, to be entailed to him and his successors in trust, and be left by him, who shall succeed me, to his successors, and so in trust, and for the use herein men-

[30] The text of this document is written in English.

[31] See account of this "*Foundation*" and its vicissitudes in RECORDS A. C. H. Soc., vol. III, pp. 142-173.

tioned in succession for ever", are the following:—The one whereon the church is erected lies on the 14 mile run, in Unity Township, Westmoreland County, and is called "Sportsman's Hall". It contains 313 acres, 8 perches, and allowance, and was purchased in 1790 for 475 pounds, from Joseph Hunter. The other tract, called "O'Neill's Victory", lies on the Loyalhanna Creek, Derry Township, in the aforesaid county, within six miles of the former tract. It contains 162 acres, 43 perches, and allowance, and was purchased in the year 1789 for £106-7*s*-6*d* from Arthur O'Neill.

The charter which constitutes the trustees [of these church lands] was obtained from the state Legislature by laymen in 1821: And the occasion for the charter was this:—The Rev. Charles Bonaventure Maguire having gone to Pittsburg to take charge as pastor in that city, rented the estates [church lands] to his brother on a seven years' lease. They [the people] complained therefore that this [lease], being detrimental to the land [its fertility perhaps], would be an injustice to the future pastor. The Rev. Terence McGirr was for many years in litigation with them. I removed [32] him [McGirr] from the charge for valid reasons, and sent in his place as pastor the Rev. James Ambrose Stillinger. Then the trustees proceeded to claim the exercise of a right granted to them by the Legislature. But as these lands were bought with the personal moneys of the Rev. Theodore Browers, and left by will to the priests succeeding him in charge of the church, no mention whatever being made in the will of trustees, I made public announcement to the trustees, and to all the faithful of the congregation that, if they persevered in interfering with the renting of these lands, or otherwise disposing [of the fruit and income] of the same, their pastor would be taken away from them. This was generally satisfactory; they agreeing not to meddle, and not to insist upon the right given them by the Legislature.

[32] See under entry of October 19th, 1830.

August the twenty-fourth day. I gave Confirmation to one hundred and six persons in the church which is built at Sportsman's Hall. But as this is a wooden, frame structure, not fit for the congregation, I gave permission to the Rev. pastor to build a new church as soon as the legal title [to the land] could be freed from harmful interference of trustees.

August the twenty-fifth day. Thirty persons were confirmed in the same church [at Sportsman's Hall]. After Mass I spoke to the congregation, proposing that they send a petition to the [state] Legislature asking for an act [a private statute it appears] which would secure to myself and the Rev. J. Amb. Stillinger, and our successors in the diocese, the right of control, as administrants of these estates for the congregation. A little later nineteen [members of the congregation] subscribed a formula [of petition] which I proposed to them. The others all appeared also to agree with the plan proposed, especially since they expect now that a resident pastor will remain with them; and they look forward to the building of a new church and starting a school. As to the opening of a school, I told them that such was my desire, but I could make no promise. A pastor, however, should reside there, and this as soon as a decent building is erected. The public highway, which is commonly called DENNISTOWN ROAD, is the dividing line between the two congregations [Sportsman's Hall and O'Neill's Victory?].

August the twenty-sixth day. I arrived in Pittsburg; and the Rev. Charles Bonaventure Maguire gave me a deed describing five lots in the town of WAYNESBURG in Green county, which lots are transferred to the Rev. Patrick Lonergan. He showed me also letters, in which he [Father Lonergan] signs over these lots to the Most Reverend John Carroll. At the same time he [Father Maguire] reported to me that he had received letters from John B. Gordon asking to be authorized by the civil courts to sell one or two of these lots in order to

pay off a debt owing to William Gordon and Simon Reinhart. This debt is said to amount to hardly more than one hundred dollars in silver currency. They have begun to build a little church in this town [Waynesburg]; but the building is still without a roof. I promised that, if I could send a priest to take charge of BROWNSVILLE, he [pastor of Brownsville] would take care of this debt [at Waynesburg]; Otherwise [if no priest could be sent to Brownsville], I would ask the Legislature at the next session for authority to sell the lots.

August the twenty-eighth day. Mr. William Byrne, who lives six miles from Pittsburg, told me that he wished to sign over to me by deed two acres of land to be used as a cemetery. I gave instructions to the Rev. Mr. Maguire to see that the deed was properly drawn up, also faculties to bless the cemetery.

August the thirtieth day. I confirmed three girls in the chapel of the Sisters of St. Clare. On the same day came to me three Germans, a delegation representing three hundred and eighty-four Germans who live in Pittsburg, and in whose name they ask to have a German-speaking priest: but I was unable to grant their request.

August the thirtieth day I wrote to Neil Gillespie,[33] Brownsville.

The same day to the Rev. John Purcell.

The same day to the Rev. John Hughes.

The same day to Louis Ryan.

The same day to the Rev. Mat. Lekeu.

August the thirty-first day. I wrote to the Rev. Michael Curran.

The same day I wrote to the Rev. J. A. Stillinger.

[33] Possibly one of the family of James Gillespie Blaine, who was born at Brownsville in 1830, and who, it is said, served Mass for Father Michael Gallagher. Blaine's mother was a Gillespie and Catholic; the father was not a Catholic.

The same day I wrote to the Rev. J. Bradley.

September the first day I went to the town of BUTLER. Near this town is a church under the invocation of St. Peter: The building is of stone. One acre and seven perches of land were given for the use of the church and a cemetery by Sara Collins, who, however, has reserved to herself and her family the right to be buried on the spot where rest the remains of her departed husband, in a corner [of the ground given], which she has had fenced off with a stone wall. The deed is made by her [transferring this land] to the Most Rev. Henry Conwell, Rev. Charles B. Maguire, Rev. Demetrius Gallitzin, Rev. Thomas Heyden, Rev. Patrick O'Neill, and their successors for the use of the congregation. ——— Evans, the son-in-law of Sara Collins, also gave another acre of land; but the deed for this has not yet been drawn up. The interior of the church is not finished, and it has not been blessed. I performed no sacred functions in this church. Only a few Catholic families live here [in the town of Butler]; but there are many living scattered in the County, who come here [to St. Peter's at Butler], where the Rev. Patrick O'Neill visits them at rare intervals. His residence is at BUFFALO CREEK, sixteen miles distant. The deed of transfer, referred to above, was drawn up in eighteen-hundred-and-twenty-nine, and later it was entered in the public records of Butler County.

September the fourth and fifth days. I administered the Sacrament of Confirmation in the church of St. Patrick near BUFFALO CREEK to about three hundred persons. I deferred the blessing of this church and the cemetery adjoining until the title to the property can be made secure by legal authority or by an act of Legislature. The right in question involves legal title to two hundred acres of land purchased by the congregation twenty years ago, and transferred to the bishop in trust [as sole trustee apparently] for the maintenance of a pastor. If this title is valid [in statute law], the question for

the congregation is easily settled by paying one hundred dollars in silver currency to the state treasury.[34] I left instructions in writing with the Rev. Patrick O'Neill directing him, if the state Assembly should require the chartering of a new corporation, to see that the title to the property be in my name and his own, and the names of our successors in the episcopal and pastoral offices. I gave him instructions at the same time to leave unchanged the other title, under which the church at Butler is held. I told him to ask for no charter from the Legislature to secure this title, because the trustees named could hardly act as a corporation.

In regard to the church in the town of FREEPORT, in the same County, the title to which he [Father O'Neill] holds in his own name, no mention whatever being made of his holding it in trust, I informed him that it must be transferred by written deed as soon as possible to be held in trust by me. He gave me his promise that he would do as I directed; and, relying on his word, I blessed the church, as noted below.

Eighteen years have passed since a bishop, EGAN, visited this congregation, St. Patrick's, near Buffalo Creek.

September the sixth day. I gave Confirmation to eighty-three persons in the house of Michael McCullock, a very good man, in the town of LAWRENCEBURG, in the same County [Butler], sixteen miles from the church. No bishop had ever visited this place before, and few Catholics live there; but on this occasion the faithful came [to Lawrenceburg] from a place called SLIPPERY ROCK, and other places twenty-six miles away.

On the same day we returned to the church of St. Patrick [Buffalo Creek]; and the next day we went on to Freeport, which town is eighteen miles distant [from Buffalo Creek].

September the eighth day. I blessed the church [at Freeport] under the title of the Nativity of the Most Holy Virgin;

[34] Evidently for taxes due.

I also blessed the cemetery and confirmed thirty-nine persons. To this number are added those who came the following day. [The number of "the following day" has been omitted in the manuscript, evidently an oversight.]

The pastor, Rev. P. O'Neill, has the esteem of the people: his ministry extends as far as Erie County, a ministry, surely, of strenuous labor.

September the eleventh day. I conferred the Sacrament of Confirmation upon one hundred and twenty-eight persons in the church of St. Patrick, Pittsburg. After Vespers, at four o'clock P. M., I read to the people the decree of the Council of Baltimore [first Provincial Council of 1829, decret. V]; and I urged them strongly to provide for the transfer of title to church properties of St. Patrick's and St. Paul's so as to have them vested, as in trust, in my name, as the bishops had decreed. At the same time I stated to them that I would not bless the church of St. Paul, or permit any sacred function therein, so long as title to the property was not made secure, in some way that I could approve, and in accordance with the mind of the bishops. I told them also that if they should presume to get a charter from the Legislature [incorporating trustees] for either one of the churches, I would proceed against them with the punishments of Church Law.

September the thirteenth day. I wrote in answer to a letter of the Rev. James Bradley.

The same day I wrote to the Rev. John Cornelius Van Der Braak.

The same day I wrote to Patrick Mealley.

September the twentieth day. Five laymen, resident of Pittsburg, signed articles of agreement, by which it was arranged that the property of the new church, St. Paul's, is to be held in my name for the use of the congregation subject to certain conditions, the chief of these conditions being that the temporal [financial] administration of the affairs of the church

should be left in the hands of five laymen; these laymen [however] to be chosen by the bishop. Many other [laymen] of the same congregation signed their names to another distinct agreement, which was of the same general tenor as the above, but with the conditional clauses left out.

On the same day I executed a commission given me by authority of the Apostolic See in favor of the Nuns of St. Clare.

The next day [September 21] I left Pittsburg, and did not reach Brownsville until the twenty-fourth of September, the little steamboat hardly moving.[35] In this town is a neat little church, which was built by the Rev. Pat. Rafferty. Few Catholics live in this town; but, in the County, Fayette, the number is quite considerable, also the number, scattered, in Green County. The church [at Brownsville] is burdened with a debt of three hundred dollars, and a little more. I exhorted the faithful, and they subscribed enough to pay the debt.

September the twenty-fifth and twenty-sixth days. I confirmed forty-six persons [in the church at Brownsville apparently].

October the second day, which was Sunday—I blessed the church at Gettysburg, under the invocation of St. Francis Xavier I blessed also the cemetery adjacent to the church.

At the same time I gave [clerical] Tonsure to Patrick Reilly [and] Jesse Augustine Aughinbaugh, promoted to the order of deaconship Edward Joseph Sourin [and] Francis Xavier Gartland, and ordained to the priesthood Thomas R. Butler. The Rev. John B. Purcell, Rector of the Seminary, Mount St. Mary's near Emmitsburg, delivered the sermon. Five other priests were present, and a very great number of people.

October the third day. I went to Baltimore, and remained over night in the Archbishop's [Whitfield's] house. He [the Archbishop] counseled me very strongly to have nothing to do

[35] Navicula vaporis vix procedente.

with the trustees on the question of salary for my temporal support. The Rev. Mr. Debarth [36] gave me the same admonition.

October the fifth day I returned to Philadelphia. I remained over night with the Rev. Michael Hurley. The [next?] day I spent with the Rev. Jeremiah Keilly, and remained there the following days. On the same day [October 6th evidently] I rented a house from Eugene Commiskey for a yearly rental of two hundred and seventy-five dollars.

October the seventh day. The son of Joseph Snyder offered to give me one hundred and fifty dollars, on condition that I would acknowledge in writing that I accepted the same as payment of one quarter of my yearly salary, due since the twenty-seventh day of August. I refused the money.

November the sixth day. I conferred the Sacrament of Confirmation on about thirty-five persons in the town of MANAYUNK.

November the seventeenth day. I went to New York; and the twentieth of the same month I preached [37] in the cathedral church of St. Patrick for the benefit of the orphan Asylum.

November the twenty-second day. I returned to Philadelphia.

December the sixth day. I went to Joseph Snyder, the treasurer of the trustees of St. Mary's church, and received from him four hundred and fifty dollars in silver currency, as payment of salary up to the twenty-seventh day of November. In no way, however, did I approve what the trustees did in this transaction. I took the money for the sake of peace.

[36] Apparently Adolphus Louis de Barth, Administrator of the diocese of Philadelphia 1814 to 1820; in charge of St. John's, Baltimore, 1828 to 1838; died at Georgetown, Oct. 13th, 1843.

[37] Or lectured.

December the thirtieth day. The body of Stephen Girard was brought to the church of the Most Holy Trinity, with great funeral pomp. The free masons (commonly so called) were making a great display in honor of their [departed] brother. They wore a uniform vesture about the neck, were decked out with gems [medals or pins], and walked in public procession. When I saw them coming into the church thus adorned, I refused to go on with the [burial] rite of the Church, and the body was buried without the presence of a priest. I did permit interment in consecrated ground [38] for this reason chiefly: he had been baptized a Catholic, he never renounced [formally] communion with the Church; and, when taken sick, death stole upon him unperceived. It is right to believe that in other circumstances [if he had been conscious of approaching death] he would have asked for the ministry of a priest. But, judging from what was told me later on, it appears clear that he had rejected the very principles of [revealed] faith, and divested himself of every thought of religion. He was born of humble and poor estate; as a boy he left his native place, Bordeaux, served time as a merchant sailor, and became very wealthy, so that he was counted to have controlled more wealth than any other individual in the United States, at the time of his death.

[38] The body of Girard was removed to Girard College in January, 1851.

Eighteen Hundred and Thirty-two (1832)

THIRD EPISCOPAL VISITATION. 1832

February the fourteenth day. I left Philadelphia for Lebanon, where I administered Confirmation to eighty-nine persons in the church of St. Mary on the fifteenth [of February]. The sermon was delivered in German by the Rev. Father Boniface Corvin, S.J., who visits this congregation once every two months on account of the Germans, who are very numerous here. The Rev. Michael Curran comes every month [from Harrisburg] to attend to the English-speaking members of the congregation. Peace and piety flourish here. Sixty persons received Holy Communion on the day named above; and very many, a number not less [than sixty] on the days preceding. There are about five hundred souls in this congregation. Father Boniface [Corvin] told [me] that, even during the week, every day, when he is here, the faithful Germans come to the church to receive the Sacraments. I promised the said Father [Corvin] that I would visit the congregation at Goshenhoppen the first Sunday of May or June.

On the same day [Feb. 15 apparently] I went to Harrisburg.

February the seventeenth day. I appointed the Rev. Patrick Leavy to take charge of the congregation of the Most Holy Trinity in Huntingdon County, and also of St. John's at Bellefonte.[39]

February the nineteenth day. I gave Confirmation in the church of St. Patrick, Harrisburg, to about sixty-eight persons. I preached in the morning and in the evening. A great multitude of people was present; among them was Governor Wolf

[39] Pulchrifonte.

[40] Middletoni.

and many members of the state Legislature. About forty of the faithful approached Holy Communion.

February the twentieth day. I granted permission to the Rev. Michael Curran to build a little church in Middletown,[40] Dauphin County.

February the twenty-first day. I visited the congregation of St. Peter's in Elizabethtown in Lancaster County. More than twenty received Holy Communion at the Solemn Mass, of which the Rev. P. Leavy was celebrant. I gave the charge of this congregation to the Rev. Michael Curran, as the pastor of St. Mary's at Lancaster has not the time to take care of it. This church was built of stone in the year seventeen hundred and ninety-nine. Title to the church property is held. . . . .[41]

February the twenty-second day. I returned to Philadelphia.

February the twenty-third day. By a letter from the Rt. Rev. Bishop of Boston I understand that the Bishop of Philadelphia (Conwell) has some new[42] designs.

March the fourth day. I visited the congregation of St. John the Baptist, in the town of Trenton[43] in the state of New Jersey. I confirmed forty-nine persons; and seventy-five received Holy Communion. Religion is strong here under the prudent care of the Rev. Thomas Gegan. The number of Catholics resident in this town and vicinity is not large. But just at present there is a great number of Irish Catholics, who are employed on public works. The church property is held in the name of John Baptist Sartore, who, however, is now preparing to convey the same to me, to be held by me, in trust, for the congregation. The church is still burdened with debt,

[41] One line of space has been left here, which was never filled in. Titulus est penes. . . .

[42] Nova Moliri.

[43] The MS. has been corrected here; and corrected reads: "in the borough of Bloomsbury, near Trenton".

which the pastor, however, hopes to pay off, depending mainly on the generous contributions of the workingmen.

My companion on this journey [to Trenton] was the Rev. William Whelan,[44] who came here on the second day of March from the diocese of Bardstown.

April the eighth day. I dedicated the church of St. John the Evangelist in Philadelphia, according to the rite prescribed for a simple blessing. The Rev. John Power from New York delivered the sermon.

April the sixteenth day. I granted, on request, that the Rev. George A. Carrell should retain charge of the congregation at Wilmington. The occasion for this was that I had transferred him to the congregation at Manayunk; and the faithful then [at Wilmington] petitioned me most insistently to allow him to remain there. They tell wonderful things of his Apostolic zeal, and his good life.

May the ninth day. Assembled in the Cathedral church of St. Mary, in accordance with letters of invitation which I had sent them, all the priests of this diocese, with the following exceptions—the Rev. Paul Kohlman, S. J., and the Rev. Peter William Beschter, also S.J., who could not come by reason of their great age and infirmity; the Rev. Father Charles Bonaventure Maguire, of the order of St. Francis, and the Rev. Demetrius A. Gallitzin, who were excused on account of their advanced years and failing health. The Rev. Terence McGirr, the Rev. John Fitzpatrick and the Rev. Mr. Cummiskey [did not attend], as they have not now the care of souls. There

[44] See April 7th, 1837. Father Whelan is at St. Mary's, and later sent to Pittsburg. See also entry of Dec. 1st, 1839. There William Whalen is assigned to the charge of St. Francis Xavier's. But when the church was dedicated, June 6th, 1841, Father Rafferty is named as rector: In the Directories for 1842, 1843, 1844. Rev. Wm. Whelan, the same name, apparently the same man, will be found located at Buffalo, N. Y.

was a spiritual retreat of three days in preparation for the opening of the synod on the thirteenth of May. The Rev. John Cornelius Van der Braak, confined to bed by sickness [could not attend]: the Rev. Father Boniface Corvin, who had come to Philadelphia on the eighth of May, requested [and obtained] permission to go to Georgetown College, where he had to attend to some affairs with his superior, expecting however to return in time for the synod.

May the thirteenth day, 1832, the synod was opened, and on the fifteenth day of the same month its work was finished.

CONTINUATION OF THE THIRD EPISCOPAL VISITATION. 1832

May the eighteenth day. I set out on my journey, to Pottsvill [first], and on the twentieth I gave Confirmation in St. Patrick's there to one hundred and thirty persons. About the same number received Holy Communion. Religion is flourishing in this congregation under the care of the Rev. Edward McCarthy, S.J., to whom I had given[45] temporary charge. Title to this church property remains still insecure. About the end of the year eighteen hundred and twenty-seven the Rev. John Fitzpatrick bought a plot of ground from John Potts for one hundred and fifty dollars in silver currency, the same to be used for a church building and a cemetery; the said John Potts granting [apparently by gift] another plot of ground for the same purpose. This money remains still unpaid; and legal right to the property is not conveyed by a deed drawn up in proper form. There is a written agreement [only] between the buyer and the seller, in which the two said lots [described] on Manantango Road are assigned to Rev. John Fitzpatrick for the use of a *Catholic Chapel.*

May the twenty-fourth day. I arrived at the home of Edward White near Derwent Lake in Susquehanna County. At

[45] See above—September 6th, 1830. See also Sept. 13, 1836, below.

his request [Mr. Edward White's] I wrote to the Rt. Rev. Andrew Ryan, bishop of Limerick, asking him to find a priest [in the diocese of Limerick] who would be willing to take charge of this congregation. I closed my letter in these words:[46]—The situation in question possesses no allurements, save those which men of Apostolic zeal and disinterestedness discover in laborious duties; but the gentleman above alluded to [evidently Mr. White] assures me that a competent, though moderate support shall not be wanting. Any clergyman, whom your Lordship shall judge to have the requisite qualifications, will receive from me the pastoral appointment on producing your Lordship's letter.

I agreed to allow the chapel or church in the town of Friendsville, Susquehanna County, to be dedicated to the service of God, as soon as Mr. Rose, on whose land it is built, should convey to me that same land by legal transfer in writing. This he [Mr. Rose] promised to do in the presence of Edward White. I determined that this church shall be dedicated to God under the patronage of St. Francis Xavier.

May the twenty-seventh day. I gave the sacrament of Confirmation to twenty-six persons in the sacristy of a church[47] which was built under the care of Rev. Mr. O'Flynn,[48] who

[46] What follows here is written in English, evidently a copy word for word of a part of the letter to the bishop of Limerick.

[47] Near Silver Lake; see entry of June 20, 1834.

[48] A sketch of Rev. Jeremiah Francis O'Flynn is printed in *The Irish Ecclesiastical Record*, Dec., 1915, pp. 603-609. He was born 1788, Tralee, Ireland; entered the Community of La Trappe, 1810; volunteered for mission in the West Indies, 1813. In 1816 he was released from Trappist vows and sent to Australia with powers of Prefect Apostolic; labored among the prisoners of state in Tasmania, but incurred suspicion of government and was ordered back to England. In March, 1820, he was again in the West Indies. In 1824 he was in Philadelphia, and passed thence to Silver Lake, where he acquired the land on which the church was built. The first Mass was celebrated in this church by Father O'Flynn, Oct. 2, 1828. He died Feb. 8, *1831*.

died, however, before he could finish the building. The ground, on which this church stands, he [Father Jeremiah O'Flynn] left by will to his sister, whose name is Fitzgerald, and to her children. The faithful therefore are unwilling to contribute money to complete this church building so long as title to the estate remains in the name of her [Mrs. Fitzgerald] and her children. They indeed profess their willingness to convey the church and cemetery to me in legal form. But the statute law is in the way; for some of the children of this lady are still very young, and the law will not allow the disposing of property of minors.

On the same day, after finishing the visitation, I went on to Montrose, which town is about thirteen miles distant from the church [at Silver Lake]. The next day I went to Wilkesbarre,[49] about fifty miles from Montrose, intending to proceed on the day following to the town of Milton. From the town of Wilkesbarre I wrote to the Rev. William J. Clancy, who has charge of the congregation at Silver Lake and also at Carbondale.+

May the twenty-ninth day. I proceeded on my way to the town of Berwick, and the next day to the town of Danville, where I was met by the Rev. John J. Curtin, pastor in charge of the church of St. Joseph at Milton.

May the thirty-first day, which was the feast of the Ascension of Our Lord, I gave the Sacrament of Confirmation to one hundred and thirty-two persons in the said church [St. Joseph's, Milton]. About the same number received Holy Communion. This church, a frame structure, was built about twenty years ago. Title to the property remains in the hands of the Jesuits. The house, in which the pastor lives, was built by the Rev. John Fitzpatrick on land which lies next the

[49] Apparently there was no church in Wilkesbarre at this time. See entry of Sept. 7th, 1836, where Mass is said in the home of widow Gorman.

church, and which also belongs to the Jesuits; a parcel of two acres, which a certain Catholic conveyed to them as a gift. The faithful have only words of praise for the virtue and zeal of their pastor; and yet they confess that they are unable to support him [to contribute enough for his living].

June the first day. I celebrated Mass in the house of James Spring, who lives midway between the church [St. Joseph's, Milton] and the town of Northumbria, seven miles distant from each place. He [Spring] showed me the will which he had drawn up, and wherein he has left all the income of his estate, after the death of his wife, for the use of the church and the support of a pastor.

On the same day I arrived at Northumbria,[50] and I granted permission to the Catholics living there and in the vicinity to have a cemetery of their own in the town. There are two lots, one of which was given by some person to have a church built on it, the other, as is reported to me, was bought by the Jesuits. Title to this [second lot] is thought to be with them [the Jesuits]; but as to the other, I do not know in whose name it is held. The will of the donor, who is dead now twenty years or more, is in the records of Lancaster County, which formerly comprised this town; there [in the Recorder's Office of Lancaster County] search should be made, if ever a church is to be built in the place. At the present time very few Catholics indeed are to be found in these places. In a place called Selinsgrove, which is twelve miles from Milton, the Rev. John Fitzpatrick began to build a church on ground which he bought [for the purpose]. The walls of this building still want a roof, the very small number of the faithful who live there being unable to supply the money to finish the building. He [Rev. John Fitzpatrick, apparently] says that he is to transfer title to me. I did not, however, consider the

[50] Probably *Northumberland*, at the confluence of the north and west branches of the Susquehanna.

subject one of great urgency, since there is hardly any possible use for the building. He also agrees now to transfer [51] to me title to the church which he built in the town of Pottsville: but the money, he claims, which he paid for the building of that church was [personally] his own, independent of the offerings of the faithful, and he insists that the people of the congregation [St. Patrick's, Pottsville] must pay it. The affair requires a careful, conscientious examination. I have left the investigation of it in the hands of those who are immediately interested.

June the second day. I arrived at Reading, and, the same day, Joseph Allgaier being my companion on the way, I proceeded to the estate and church in Goshenhoppen Township, Berks County. This church, [sacred] to the name of the Most Blessed Sacrament, was built, at the latest, before the year 1765; for in that year, in the Baptismal Record [52] kept there, the Rev. John Baptist de Ritter, S.J., has written: "*28 Julii Baptizavi in templo*". It is not improbable that the church was built many years earlier, when the Rev. Father Theodore Schneider, S.J., was still living. He [Father Schneider] lived there from 1741 to 1764, taking under his care all the surrounding regions, Maxetani, Magunchi, Tulpehocken, Haycock, even Philadelphia, and [missions] in the state of New Jersey. But it is certain, from the Register referred to above, that for some years he [Father Schneider] celebrated Mass in a private house, even on Christmas Day and the feast of the Most Holy Trinity.

This old church built of stone and the priest's house and a farm of over four hundred acres of land are held in the name of the Jesuits. At present the Rev. Father Boniface Corvin,

[51] See above—entry of Sept. 8th, 1830; also May 18th, 1832.

[52] The record of Baptisms 1765-1785 at Goshenhoppen and its missions has been printed in American Cath. Hist. Soc. RECORDS, vol. 3, 1888 to 1891, pp. 303 to 353.

[S.J.] who was born in Poland, is resident here. He is a man renowned for zeal and piety, and his influence extends over the lives of others also.

June the third day—two hundred and twenty [persons] were signed with the [sacramental] seal of Confirmation, of whom very many also received the Holy Communion, besides a great number of others, who approached to receive Holy Eucharist with much manifest faith and devotion. I celebrated a Solemn Mass on this occasion, the Rev. Edward McCarthy, S.J. being deacon, and Rev. Father B. Corvin, S.J. subdeacon.

June the fourth day. Two were confirmed, and thirty-nine received the Holy Communion, in addition to the three hundred and fifty who had received the previous day. On the same day I returned to Philadelphia.

June the eighth day, 1832. I bought the land and the house formerly occupied by Mr. Rodrigue;[53] later I left this in the hands of Patrick Mealy, who had made the purchase for me. The same day I also bought a church built by the Episcopalians in the town of Mantua;[54] but, by reason of delay on the part of those who sold, I could not close the negotiations of this purchase.

[53] The *Catholic Herald* of Sept. 19, 1844, notices the death of Mr. Andrew Rodrigue, Sept. 11, 1844, for many years resident in Philadelphia, at Ebensburg, Cambria County, aged 85 years.

[54] Mantua is described as: "A Tel. & R. R. Station on [the main line of] the Pennsylvania R. R.", in Walling and Gray's Atlas of Pennsylvania, 1872, and marked on the map about Fortieth street. In Scharf & Westcott's History of Philadelphia, vol. II, p. 1356, is a description of St. Mark's church, later (1851) St. Andrew's, which seems to correspond to the property here in question. It is described at 36th and Sycamore streets (now Fairmount Avenue); was built in 1819; was later "unused", later still "sold by sheriff", and finally burned; but was rebuilt as St. Andrew's in 1851. The translator is informed, however, by residents of West Philadelphia that the church building is now removed entirely, and that its site has been occupied by dwellings for the past twenty-five years.

June the eleventh day, which was Monday within the octave of Pentecost, I confirmed about fifty in St. Mary's, the cathedral church.

June the twenty-sixth day, 1832. I received into my own house Patrick Bradley, as a student of the Seminary. He had come here from the diocese of Derry in Ireland, bringing letters of recommendation, and dimissorials also, which however the bishop did not sign; but the secretary, by order of the bishop, signed his name on a separate card.

September the twenty-second day. I conferred the Sacrament of Confirmation on forty persons in the church of St. Peter in Wilmington [Delaware]. I delivered a sermon [there] on charity and giving to the poor, for the benefit of the Orphan Asylum, which is under the care of the Sisters of Charity. Three Sisters are [here] taking care of six orphans, and at the same time conducting a school, which is not succeeding so well as it deserves. The Rev. George A. Carrell has lately bought a house in his own name for twenty-seven hundred dollars, to be erected [remodeled?] for the use of the orphans; but the money has not yet been paid.

During the epidemic of the *Cholera* [1832] Mr. Jesse Burden, a man of very good qualities, one of the Directors of the Poor House, requested [me] in the name of the [other] Directors to obtain for them the services of at least eight Sisters of Charity to take charge of those who were afflicted with the dread disease. The Rev. John Hickey, superior of the [Mother] House, St. Joseph's, Emmitsburg, agreed to the request; and, displaying an example of heroic fortitude, with certain peril to their lives, the Sisters [thirteen] took charge of the pest-stricken patients in that Hospital.[55] Four

[55] In Dr. C. I. White's LIFE OF MOTHER SETON (Dunigan, New York, 1853), p. 448, it is stated that thirteen Sisters were sent, who volunteered their services at the first request of the Philadelphia authorities. The "Resolutions" of the "Board of Guardians of the Almshouse at

others of the Sisters gave their services in other hospitals. The Rev. Father Michael Hurley turned over for the use of the plague-stricken a house near the church [St. Augustine's, Fourth St., between Race and Vine]. The other priests proved their character and their strong virtues, caring for the sick in the exercise of the sacred ministry; while non-Catholic

Philadelphia" are printed in the Appendix of this same LIFE, pp. 515-516, quoted from NILES' REGISTER, June 1, 1833.

"PHILADELPHIA, MAY 20, 1833.

"At a meeting of the Board of Guardians, the following preamble and resolutions were adopted:

"WHEREAS, A written communication has been received by this Board from the Rev. John Hickey, Superior of the Sisters of Charity, intimating, for reasons therein stated, that it is his intention to recall the sisters now in the Almshouse as soon as this Board shall have had time to supply their places; and whereas it is proper that some testimony should be borne to the zeal, fidelity and disinterestedness which these amiable philanthropists have exhibited; therefore,

"*Resolved*, That this body entertain a deep, lasting and grateful sense of the generous devotedness, the serene and Christian kindness, and the pure and unworldly benevolence which have prompted and sustained the Sisters of Charity attached to this institution, during the trying period of pestilence and death, and afterwards in the midst of constant suffering and disease.

"*Resolved*, That the invaluable services of these amiable women have been productive of lasting benefit to this institution, in the admirable and energetic measures which they have introduced for the relief and comfort of the sick and afflicted, and entitle them to the warmest thanks and gratitude of the whole community, which has been benefited by their labors.

"*Resolved*, That this body, in parting from the Sisters of Charity, regret that the rules and habits of the order to which the sisters belong do not admit the acceptance of any reward, as it would give them pleasure to bestow such a testimonial as might serve partially to express the grateful feelings which they entertain.

"*Resolved*, That in permanent testimony of our feeling in this regard, the above resolutions be recorded in the minutes of this Board."

Printed from NILES' REGISTER, June 1, 1833, in LIFE OF MOTHER SETON by C. I. White (Dunigan, 1853), pp. 515-516. See p. 82, below.

ministers generally fled from the city. The Directors of the Poor House were most profuse in acknowledging their appreciation of the Sisters of Charity, and they made the request to keep them permanently in charge of the sick. These things took place during the months of August and September [1832].

CONTINUATION OF THIRD EPISCOPAL VISITATION. 1832

September the ———[56] day. I set out from Philadelphia for the work of the visitation.

September the thirtieth day. I confirmed one hundred and three persons in the church of St. Peter, Elizabethtown. The Rev. Michael Curran, pastor of St. Patrick's church, Harrisburg, visits this mission once each month. He is preparing, with my consent, to have the church enlarged, and made fit to accommodate the faithful.

October the fourth day. I blessed a new church in the town of Clearfield under the patronage of St. Francis of Assisium. This church was built under the direction of the Rev. Patrick Leavy, pastor of Holy Trinity in Huntingdon, by the contributions mainly of Irish workingmen. I also gave Confirmation to twenty-three [in the same place and time, apparently]. The land, on which the church is built, together with the cemetery next the church, is the gift of Mr. ——— Boone: by this gift, in the instrument of transfer, the title passes to the bishop. . . . . [57] The number of the faithful in this town is small: but many [Catholics] from Alsace and southern France [58] have come here, and are living scattered through the County, especially in a place called "Grampion Hills", where I granted permission to have a small wooden church

[56] Date is blotted.

[57] Space is left in the manuscript and not filled in.

[58] See below, entry for August 15, 1835, *note*. For Mr. John Keating's part in bringing the French to Clearfield, see Day's *Historical Collections of Pennsylvania*, edit. 1843, p. 233.

erected. The owner of the land there has promised to give one hundred acres, on condition that the church be built.

The faithful who live in the town of Bellefonte are very eager to have a priest resident there, who could have charge of both [59] congregations, and, as they think, would have ample support [from the two places].

October the seventh day. I confirmed fifty-two persons in the church of the Most Holy Trinity in the town of Huntingdon.

October the ninth day. I confirmed eight persons in the town of Williamsburg; I also blessed the cemetery. By written instrument the title to the property [60] was transferred to me together with the Rev. John Hughes and John Reilly.[61]

October the tenth day. I confirmed fifteen persons in St. Patrick's church, Newry; and one other on the following day in the same place.

October the fourteenth day. I confirmed one hundred and thirteen in the church of St. Patrick in Ebensburg, and thirteen the day following in the same place. I also blessed a cemetery. The title [to the cemetery ground] remains, it is said, insecure. The faithful have bought a house for the residence of their pastor. He [the pastor], Rev. James Bradley, says that this is to be transferred to me, to be held in trust. He is held in high esteem by the people.

October the sixteenth day. I confirmed sixty-one in the church of St. Joseph in a place known as "Hart's Sleeping Place", and nine others on the day following, in the same place. I also blessed a cemetery. The faithful here wish to give thirty acres of land for the support of the pastor. They

[59] *Both* referring evidently to Bellefonte and Clearfield.

[60] The cemetery ground apparently.

[61] Probably Rev. John O'Reilly.

promise that this land shall be legally transferred to be held in trust by me. The number of Catholics is small here; but they are remarkable by reason of their zeal for religion and integrity of morals.

October the eighteenth day. I confirmed one hundred and sixty-one in the church of St. Michael, Loretto. The title to this church [property] is insecure; for Michael McGuire, who gave the ground, made no written deed for it. The pastor, Rev. Demetrius A. Gallitzin, thinks that from the fact of very long possession title is now legally established [by prescription]. The following day [Oct. 19] I confirmed sixty-two persons in this same church.

October the twenty-first day. I blessed the church of St. Patrick in a place called Cameron's Bottom. The people who are living on the [church] land, by name O'Neill and Leonard, promise that they will get off before the first day of January. Title to the property belongs to the "Wilcox"[61a] heirs near "Old Chester".

October the twenty-second day. I celebrated Holy Mass in the house of George Sweeny, near the town of Indiana.

November the sixth day. I confirmed seven persons in the chapel of St. Clare near Pittsburg.

November the eighteenth day. I confirmed one hundred in St. Patrick's church in the same city.

November the twenty-fifth day. I confirmed forty-three in the church of St. John the Baptist, in a place called Harman's Bottom, in Bedford County. This church was built by a Mr. Riddlemoser,[62] who also gave the ground.

November the twenty-ninth day. I confirmed twenty-five in

[61a] Haeredes "Wilcox" prope "Old Chester".

[62] See above, entry for October 17th, 1830; also June 13th, 1837.

the church of St. Andrew, in the town of Waynesburg, in Franklin County.

November the thirtieth day. I confirmed twenty-five in Christ's church in the town of Chambersburg.

December the second day. I confirmed thirty-five in the church of St. Peter,[62a] in a valley, which is known as "Path Valley", in Franklin County. This church was built thirty years ago. It is visited once each month by the pastor at Chambersburg.

December the third day. I gave [clerical] Tonsure and the Minor Orders to James Quin, Minor Orders only to Patrick Keilly, and Tonsure, Minor Orders and Subdeaconship[63] to John McCloskey and John Reilly, in the church of St. Francis Xavier, Gettysburg.

December the fifth day. I returned to Philadelphia.

[62a] This church is referred to as St. Ferdinand's in the Directories of the time. See also below, in the entry for June 17, 1849.

[63] It is quite unusual to confer Minor Orders and Subdeaconship on the same day. This John McCloskey probably is the future Cardinal. He was a student at Emmitsburg 1829 to 1833; was ordained priest at New York, Jan. 12, 1834; made Bishop of Albany, 1847; Archbishop of New York, 1864; first American Cardinal, 1875; died Oct. 10, 1885.

Eighteen Hundred and Thirty-three (1833)

February the ninth day. The trustees of the cathedral church [St. Mary's] gave charge of the school connected with the church to the Sisters of Charity.

April the seventh day, which was Easter Sunday. A great number of the faithful approached to Holy Communion. More than four hundred were counted in the cathedral alone on Easter Sunday.

Monday of Easter week—four adults received the Sacrament of Baptism in the church of St. Joseph, and three hundred and sixty were there confirmed, many others also received Holy Communion.

On the same day at four o'clock in the afternoon was laid the corner stone of St. Michael's church. Eight priests were present with me at the ceremony and four clerics [students], and a very [64] great number of the faithful.

May the twenty-sixth day, which was Pentecost Sunday. I confirmed one hundred and ten in the church of St. John the Evangelist.

About the end of the month of May the Rev. Mr. John Hickey, superior of the Sisters of Charity, decided that they [the Sisters] were not to remain in charge of the Poor House any longer. The Sisters, therefore, gave up this charge, after having earned the very highest commendation [65] for their services.

[64] Innumera fidelium turba.

[65] Laudibus quampluribus commendatae. See note 58 above.

FOURTH EPISCOPAL VISITATION. 1833

July the sixteenth day. I left Philadelphia, Father Hurley going with me. We both were very eager to see the Rev. Thomas Gegan, who had been taken sick while on his way to the city [Philadelphia], and was detained with the pastor of the church of St. Patrick in the town of Newry. But we were disappointed in our hope of seeing Father Gegan; for when we reached the town of Hollidaysburg, we learned that he had given up his soul to God on the fifteenth day of the month, and was buried at Ebensburg on the seventeenth. As we were going on to Pittsburg the news reached us [also] of the death of the Rev. Father Charles Bonaventure Maguire, of the Order of St. Francis, who had been the pastor of St. Patrick's church in Pittsburg. He died on the seventeenth of this month [July]: a man of true worth: all, Catholics and non-Catholics, sorrowed at his death, and spoke well of his good life.

July the twenty-second day. We celebrated an anniversary[66] Mass for the soul of the most Rev. Michael Egan, O.S.F., the departed bishop of Philadelphia, commemorating by a special prayer also the Rev. Father Charles Bonaventure Maguire, of the same Order, and the Rev. Thomas Gegan. The Rev. Father Michael Hurley, O.S.A., sang the Mass.

July the twenty-third day. I granted permission to build a church in a place thirteen miles from Pittsburg: the permission, however, to be used in accordance with the statutes of the diocese.

July the twenty-eighth day. I blessed solemnly a cemetery near Pittsburg. Title to this property is held by me in trust for the congregation.

July the twenty-ninth day. I set out [from Pittsburg] for the town of Brownsville, and reached there the next day.

[66] Bishop Egan died July 22, 1814. Apparently this Mass was celebrated in Pittsburg.

August the first day. I went on the way to the town of Jefferson in Green County. The Rev. J. A. Stillinger came with me, also William Gillespie [67] and Mr. Thomas Fletcher. The last named lives in that place [Jefferson]; and I learned that, in accordance with instructions given him by me a year ago, he had made careful search, and found one of the creditors of the church who alleges that two hundred and fifty dollars are owing to him: the other creditor [he says] has not yet appeared before him to make a claim. He also [Mr. Fletcher] reported to me that the church in the town of Waynesburg [68] is in good condition.

August the fourth day — after the exercises of the Jubilee during four days, a large number of the faithful approached to receive Holy Communion in St. Peter's church, Brownsville. In order to meet the needs of the faithful, the Rev. J. A. Stillinger promises that he will visit this congregation [Brownsville] four times a year. But, as to the sick, the Rev. Mr. Hoërner, pastor of the church in the town of Wheeling, outside of this diocese, offers to attend to their wants.

August the eleventh day. I blessed a new church under the invocation of St. Patrick in the town of Newry; and I confirmed forty persons [in the same church].

August the thirteenth day, 1833. I returned to Philadelphia.

[67] Probably of the family of the mother of James Gillespie Blaine, who was born at Brownsville, 1830. His mother was a Gillespie, and a Catholic. James Gillespie Blaine was baptized a Catholic; and the translator is told that Fr. Michael Gallagher, who was in charge at Brownsville from 1837 to 1844, used to speak of "Jimmie" Blaine, the boy who served Mass at Brownsville, then in Congress from Maine. Father Gallagher entered the Novitiate O. S. A. at Villanova, Aug. 15, 1848; made his profession the following year; was at St. Augustine's, Philadelphia, during the fifties, and died at St. Mary's, Lawrence, Mass., 1869, Aug. 25.

[68] Waynesburg, in Greene County.

CONTINUATION OF THE FOURTH EPISCOPAL VISITATION. 1833

August the twenty-fourth day. I left the city again to continue the work of the visitation.

On the following day [August 25] I visited the congregation of St. John the Baptist near the mount called Haycock in Bucks County. This day was Sunday, and I gave the Sacrament of Confirmation to about [65] [69] persons. The church, which is of stone, was built many years ago; and title to the property is said to be held by an old man named McCarthy, who holds it in trust, it is said, for the congregation. (But I discovered later that the title is in the name of the Archbishop of Baltimore).[70]

Very many of the people are German-born; the greater number born [here] of German parents speak the German language. To provide for them, therefore, on the occasion of this Visitation, I left the Rev. Mr. Henry Herzog, from the diocese of Munster in Germany, and lately ordained [71] by me, to take charge as pastor. I gave to him also the care of all the faithful living in BUCKS and NORTHAMPTON Counties.

For one entire week before my coming [to Haycock] the Rev. Francis Guth, who has the care of souls in the city at the church of the Most Holy Trinity, labored strenuously to have

[69] The number had not been filled in in the MS. I have supplied it from the *Catholic Herald* of Sept. 26, 1833, where it is also stated that the class for confirmation had been prepared by Fathers Guth and Herzog.

[70] These words within curved brackets are apparently a later entry, written between the lines of the original entries.

[71] In the *Catholic Herald* issue of July 4, 1833, is this notice: "Sunday next (July 7) the Sacred Order of Deaconship will be conferred in the Cathedral at seven o'clock A. M. on Mr. Henry Herzog." I have been unable to find notice of his ordination to the priesthood; but on page 115 of the *Herald*, issue of July 18th, it is stated that "several articles have been crowded out this week", possibly the ordination item.

the people prepared to receive the Sacraments. During this time a number [72] . . . approached to receive the Holy Eucharist. Father Guth preached to the people in German before me.

The Fathers of the Society of Jesus have been visiting this congregation since the year seventeen hundred and forty-five. They came here from Goshenhoppen. But I do not know how it is that the title to the land where the church is built is not held by them. It was on this account, however, that the Rev. Father Edward McCarthy was unwilling any longer to attend this mission.

August the twenty-seventh day. I celebrated Mass in the town of Easton, in the house of Mr. Michael Kavanaugh. There is no church in this place. I conferred the Sacrament of Confirmation on [73] . . . persons. The Rev. Mr. Francis Guth, who had come with me [to Easton], preached in German.

August the twenty-ninth day. I arrived at the town of Carbondale in Luzerne County, and I remained in this place five days. The place has its name from the coal [carbones] which is dug out of the mountains and hills in the vicinity. Very many Irish Catholics are engaged in this work. There is a church built of wooden frame four years ago. This time corresponds almost with the origin of the town. The ground [for the church] was given free by the corporation or association known commonly as The Lehigh Company.

[Here an entire leaf (pages 45-46) has been cut from the Diary.]

[74] ——— The sixteenth day. A meeting of the trustees [75] was held, and an occasion was found to present some opposi-

[72] A space has been left blank for the number of communicants, but not filled in.

[73] Space has been left for the number, but not filled in.

[74] The month is left out.

[75] Probably St. Mary's.

tion, because the income of the church was not sufficient to support the three priests who are now living there. In order to remove every pretext [for a quarrel] I declared to them in the name of my brother, that he [my brother] is willing to give the two hundred dollars which they [the trustees] are wont to contribute yearly for the support of a poor priest from the Island of Madeira, who, being an exile for a number of years, exercises sacred functions in the said church [St. Mary's]. The meeting was closed without taking any definite action.

Eighteen Hundred and Thirty-four (1834)

FIFTH EPISCOPAL VISITATION. 1834

[Eight lines have been cut from the leaf (pp. 47-48). On the margin remains *1834*. After the excision follows]:—

I requested Matthew Lekeu that either he himself or Father Elias [Helias], who lives with him in the house near Conewago Creek, should some times during the year bring them the consolations of religion. The Rev. Patrick Dwen, the pastor, also declared that he wished to be relieved of the care of the Carlisle congregation. Father Lekeu brought me also to visit Father William Beschter, who lives near "Pigeon Hill",[76] or, as others call it "Paradise", in York county. Father Beschter lives on an estate and in a house which Mr. ——— Brandt gave to the Jesuits. The widow of Brandt is still living in the house. The faithful in this vicinity, who are quite a considerable number, attend services of religion in a chapel erected in this house.

April the twenty-seventh day, which was the fourth Sunday after Easter. I celebrated pontifical Mass in the church of Most Sacred Heart near Conewago. The Assistant Priest was the Rev. Father William Beschter, S.J.; Deacon, the Rev. Father Ferdin. Elias [Helias]; subdeacon, the Rev. Father Michael Dougherty. After the Mass I gave Confirmation to about two hundred and eighty persons. After Vespers, celebrated with solemn chant, I gave the Absolution of the dead according to the form prescribed in the Pontifical.

[76] *Prope "collem columbarum."* From later entries it will be apparent that the "Pigeon Hill" church and the chapel in Paradise township, in the Brandt manor, are two distinct places.

[Here again are the eight lines cut from the folium, pp. 47-48.]

May the fourth day. We dedicated a church in Pittsburg under the invocation of St. Paul.

May the fifth day. I wrote to John Morrins,[76a] Morrinsville, Butler Co. The same day I wrote to Lawrence Morgan, Erie.

When I blessed the church of St. Paul, the Rev. Mr. Hughes preached to the people; and the Rev. Mr. Reilly,[77] whom I appointed pastor, celebrated the Mass. The Assistant Priest was P. A. F. Van de Weijer, Rev. Mr. J. A. Stillinger was Deacon, Rev. Mr. F. Masquelet, subdeacon. The building of this church was begun in eighteen hundred and twenty-nine, when the Rev. Father Charles Bonaventure Maguire, O.S.F., had charge of the congregation. In face of many and great difficulties the Rev. Mr. John O'Reilly brought the work to a successful completion. His zeal deserves admiration. It has been agreed between the leading men of the congregation, to whom the work of building the church was entrusted by the faithful, and myself, that the property is to be signed over to me, to be held in trust. The agreement is already drawn in written form, but not complete, because the actual owner of the ground whereon the building is erected is away. For the rest, as I am dependent upon the sincerity of the people and their promises in good faith, I did not wish to put off the blessing of the church.

[The following note has been written between the lines of the above, evidently before the bishop left Pittsburg.]

In fact the whole affair has been finished, before my departure. I left the documents, however, to be entered in the public records; so that the written instruments [of transfer] are not yet in my possession [actually].

[76a] Later written Murrins.

[77] Probably Rev. John O'Reilly.

May the fifth day. We appointed, by letters, the Rev. Mr. John O'Reilly to be pastor of the church of St. Paul in the city of Pittsburg; and we gave him all the rights and faculties of the pastoral charge, to continue until otherwise determined.

[Here again six lines are cut from the leaf, pp. 49-50. Then follows]:—

. . . Paul,[78] namely, six laymen, to be named by me, together with the priest, as president of the board, who shall have the regulating[79] of everything according to rules, which rules are to be approved by me. Having in mind the needs[80] of the Germans, I appointed The Rev. Mr. Francis Masquelet to have pastoral charge of them, as he knows their language. The church[81] is not, however, to be considered, therefore, a church of the Germans. The affairs of both[82] churches were set in order with the clearest evidence of harmony and good will.

May the eighth day, which was the feast of the Ascension. I confirmed one hundred and ninety persons (about) in the church of St. Paul: among these was Wilfrid W. Fetterman, a lawyer of repute, who was converted to the Faith some few years ago. Sixty boys and girls also received First Holy Communion. The Rev. Mr. James Ambrose Stillinger spoke to the children on this occasion. The sermon to the people both in the morning and in the evening was delivered by the Rev. Mr. John Hughes.

[78] *Pauli.*

[79] The relative *who* here refers to the *seven:* "Qui iuxta regulas a me probandas omnia moderabuntur".

[80] "*Utilitate prae oculis habita.*"

[81] Evidently the "*church*" referred to, and the trustee arrangement mentioned above, "for the regulating of everything according to rules", point to St. Patrick's, Pittsburg.

[82] St. Paul's and St. Patrick's, Pittsburg, most probably.

May the eleventh day, 1834. I held the visitation in the church of St. Mary of the Nativity in a town called Freeport. After the Mass celebrated by the Rev. Mr. Francis Maurice Masquelet, who had come with me from Pittsburg, the companion of my journey and sharer in the labors of the visitation, I confirmed four persons. The next day ten others were confirmed. About one hundred also received the Holy Eucharist during the three days that I remained in this town. Present at the Mass on Sunday, in citizen's dress, was the Rev. Patrick O'Neil.+

[Here again occurs the gap of six lines cut from the leaf, pp. 49-50. Then follows:]

. . . .I refused to take his right hand extended to me in token of friendship. I lodged in the house of Andrew Easly [perhaps Early].

May the thirteenth day. I set out from the town of Freeport for the church which is near Buffalo Creek, in Sugar Creek Township, and reached there in the evening.

The next day I went to visit the sick and those broken[83] down by years. Then for five days following I heard confessions in the church of St. Patrick [Buffalo Creek]. More than two hundred and fifty approached Holy Communion, and nearly ninety were signed with the Holy Chrism on Sunday, which was the feast of Pentecost. On Monday I blessed the cemetery solemnly according to the rite prescribed by the Roman Ritual. Everything being now done, [leaving Buffalo Creek] we arrived at the town of Butler on the following Wednesday, which was the twentieth day of the month. [This journey was made] through the kindness of Mr. Red, who brought us in his own carriage,[84] and would accept no pay for the service. On the way there came to meet us Peter Duffy,

[83] Aegrotos et senectute fractos visitavi.

[84] Rheda.

who holds the office of Prothonotary,[85] and he took me to his own house to lodge.

While I was staying at Buffalo Creek it was very cold, ice formed, and on the fifteenth of May there was a fall of snow. Fruit was killed in the bloom; and all have great fear for the planted crops in the fields.

May the twentieth day. I wrote to the Rev. Thomas Heyden telling him that I felt very grateful for his having so promptly accepted the care of the congregation at Chambersburg.

The same day I wrote to the Rev. James Bradley, and I requested[86] him to visit once each month the congregation of St. Thomas in the town of Bedford, and St. John's in the place called Harman's Bottom, until I could make some other provision [for these two missions].

On the same day I wrote to my brother enclosing dimissorial letters to Henry Fitzimmons,[87] who, while he has strong virtues, yet, by reason of failing health, is forced to leave the seminary, and go back to his home country [Ireland].

May the twenty-third day. I gave to the Rev. Terence McGirr charge of the congregation of St. Joseph in the place known as "Hart's Sleeping Place", also St. Patrick's in a place called "Cameron's Bottom": The charge to continue so long as I judged it proper. I declared, moreover, that it was my wish that he should exercise no faculties within the limits of any congregation under the care of another pastor, without the permission of the priest of the place: and that he should

[85] Probably in those days a County office. The Recorder of deeds and county records.

[86] Hortatus.

[87] Henry Fitzimons was ordained to the priesthood in St. Mary's, Aug. 15th, 1836: evidently the same.

not [exercise faculties] in any place that is assigned to the charge of no one in particular without my special permission.[88]

May the twenty-third[?] [89] day. I wrote to the Rev. D. A. Gallitzin informing him of the charge of two congregations given to Rev. T. McGirr.

On the same day Mr. Evans conveyed by written deed an acre of land which lies adjacent to the church of St. Peter in the town of Butler to be held by me in trust.

The visitation [at Butler] continued for five days. About sixty received the Sacrament of Confirmation. One hundred and fifty received Holy Communion. On Sunday, which was the feast of Holy Trinity, I blessed the church and the cemetery. The Rev. Mr. Van de Weijer was present.

[May] the twenty-sixth day. I wrote to the Rev. F. X. Gartland. On the same day I set out for the town of Morrinsville,[90] going twenty miles through the woods on horseback. My guide on the way was a Mr. Keating, who keeps there a tavern [91] and a general store. I celebrated Mass in the home of Mr. Morrin near the town (which contains only four houses). Mr. Morrin's house is recently built, and not yet finished. Thirty-five persons received Holy Communion: Thirty were confirmed. A large number of the faithful expected to receive Holy Communion; but they had broken the fast, thinking that they would have the opportunity of receiving the following day. But we had that same afternoon to take the stage on the way to the town of Centreville. We passed the night making this journey [in stage-coach], and at

[88] The bishop is evidently trying in this instruction to safeguard the pioneer parish rights of Father Gallitzin.

[89] The second number has been changed, and is hardly decipherable. It appears to have been 23 changed to 27 or 26 (twenty-seven or twenty-six).

[90] Murrinsville(?).

[91] Diversorium et mercium officinam tenet.

seven o'clock in the morning we reached the town of MEADVILLE. No Catholic was known to us living in this town. And, though we offered to pay, no one would take us in a heavy wagon [92] to the Catholics, who live sixteen miles distant, near CUSSEWAGO CREEK. Therefore we started out on foot, hoping to find, perchance, some Catholic on the way. When we [93] had walked two miles we met Edward Tinney and ——— Sweeney, who brought horses for us to ride. We remained in the home of Miles Tinney, who has been living here thirty-four years.

The next day, which was the feast of Corpus Christi, we celebrated Mass in a church lately built of the trunks of trees [round, unhewn logs]. The church still wants windows, and has no door. From the occasion of the feast [Corpus Christi] I gave it the name Christ's Church, though I put off the solemn dedication of the building for a later occasion. Three persons received the Sacrament of the Holy Chrism: they had gotten notice of the visitation only two days before. Thirty-five received holy Communion: seventeen infants were baptized. The next day we said Mass in the home of Mr. Tinney, as the church was hardly more fitting, because the wind [94] was blowing through the openings [the apertures left for windows and the door].

At nine o'clock [in the morning] we left [Cussewago Creek], and, the first hour after noon, we reached a congregation of the faithful [a Catholic settlement] near Elk Creek, in Erie County, twelve miles from a town,[95] in a place that some call

[92] Nemo fuit, qui, pretio oblato, nos plaustro veheret ad Catholicos.

[93] The bishop uses the plural form here, though it is not clear whether or not Father Masquelet was still his companion in this excursion to the northwest. See Freeport, and the eleventh of May ahead, page 91. He seems to have gone to Buffalo Creek alone.

[94] *Vento per aditus flante.*

[95] This may mean twelve miles from the town of Erie.

"New Germany". About thirty families are living here, of whom three are of Irish origin; the others are from Germany, or rather from Alsace. We stopped with Augustine Roesch, a man of wonderful faith. The following day we celebrated Mass, and thirty-five received Holy Communion. Six were confirmed. In the evening [of this same day] we reached the town of Erie, and we remained in the house of Mr. Erhart. He [Mr. Erhart] had died the day before, and the body was still unburied.

During the evening of the same day, the thirty-first of May, 1834, I wrote to the Rev. Mr. John Reilly.[96] Among other things I gave him this rule:[97]—"No Clergyman not attached to some diocess [diocese] can, in any circumstance, preach, say Mass, or exercise any other sacred function within this diocess, without my express permission".

On the same day I wrote in answer to the Rev. F. Van de Weijer.

The same day I wrote in answer to the Rev. Mr. James Bradley.

June the first day. We celebrated Mass in the house of Wolfgang Erhart, in the town of Erie. A great number of Germans and Irish came there to hear Mass. Seventy received Holy Communion: Forty were confirmed. It will be necessary to have a priest stationed here, to have the care of the faithful scattered throughout the County. In the evening I preached in the Court House.[98]

June the second day. The second hour after midnight [two o'clock in the morning] we took the stage for a journey of thirty-six miles to Meadville. As there was no stage running

[96] Probably O'Reilly of Pittsburg, pastor of St. Paul's.

[97] The "Rule" is written in English.

[98] *Curia.* I am translating this "Court House," though where the place was, was not the County Seat, it means probably the Town Hall or Assembly Rooms.

[scheduled] this day over the road which leads to Franklin, we had to remain in a tavern until the next day. During the day I baptized three infants [or children], whose parents, McGuire by name, had brought them a distance of twelve miles to the westward from the town. I baptized [these children] in the home of a poor widow named McBride. And [the next] morning I baptized ten other infants, the children of French and German parents, in a place which they call a "Lecture Room".[99] This [Lecture Room] some men, non-Catholics, [named] McGaw, Potter and Selden, freely offered to me for use on this occasion. The wife of McGaw is of French parentage, but does not now profess the Catholic Faith. And there is hardly a man to be found in the town who will call himself a Catholic.[100] Six miles to the eastward [from town] is a settlement of twenty-three French families. Many of these, when they heard of our coming, hurried to the town, bringing their children to be baptized, and expecting to be present at the celebration of Mass. But there was no place fit to celebrate Mass.[101] They give evidence of faith and piety, and they promise that they will build a church of wooden frame: then the Rev. Mr. Francis M. Masquelet will visit them at stated times during the year. To the westward from the town twelve or fourteen miles live some German and Irish families. Some protestant men invited me to remain over the day, and preach for them; but, as I had to take the stage, I could not accept their invitation.

About five o'clock[102] on this day, the third of the month of June, we arrived at the town of Franklin, which is twenty-four miles from Meadville. The driver, yielding to our earnest

[99] Written out in English with quotation-marks, as here given.

[100] Nec ullus vix reperitur in oppido qui se Catholicum nuncupet.

[101] Copia loci in quo celebrari opportune posset non fuit.

[102] Evidently the afternoon.

request, consented to go on [that night] to Shippenville,[103] which place we were very eager to reach before the next day, for we had sent word to the Germans and Irish living near that place that we would be[104] with them on that day. We reached this town [Shippenville] the second hour after midnight [two o'clock in the morning]; then walked a distance of seven miles through the woods, to the home of Mr. James [or Jacob] Eiseman [or Eiserman], where we celebrated Mass on this day, confirmed twenty-four persons, and gave Holy Communion to twenty.[105] About sixty families [Catholic] are known to be living in this settlement.

The fifth day of the month [June], 1834, having made a journey of twenty-four miles on the previous day, we celebrated Mass and gave Confirmation in the house of Solomon Seipel near Red Bank in Armstrong County. Ten only received Holy Communion: twenty-five were confirmed. About twenty families are living in this neighborhood; and, although they are of German[106] parentage generally, they use the English language. I gave permission to these people to build a church; as I also gave permission to the people living near Shippenville, of whom I spoke above.

We set out on our journey this same day, going seven miles on horse-back, then, taking the stage, we went twenty-five miles [to Brookville?]. In the town of BROOKVILLE, which is the County Seat of JEFFERSON County, are only two Catholic families.

We arrived at Curwinsville[107] Saturday morning at seven

[103] Usually Shippensville in the Gazetteers and Directories of the thirties of last centuries.

[104] Eo die coetum sacrum apud eos habendum.

[105] Very probably there were Confessions also to be heard.

[106] Ex Germanicis ortae . . . plereque maioribus, Anglico tamen utuntur idiomate.

[107] Usually Curwensville.

o'clock, and there met us Rev. Patrick Leavy; with him were Joseph Boone, the Prothonotary, and Joseph Schnell. After breakfast, we were taken six miles in a wagon,[108] which a protestant gentleman named James Peterkin, who lives at Bellefonte, loaned us. The driver was John Dopp, who proved himself very kind to us. The next day, which was Sunday, we confirmed ten in the church of St. Francis of Assisium [Clearfield?]:[109] Thirty received Holy Communion. The church still wants four windows. This is owing either to the poverty or the neglect of the faithful, who are few in number in this town and its vicinity, and are not much burdened with the goods of this world. There is danger that the building be ruined, if it remains in this condition over [another] winter. This is the more to be regretted because it is a neat[110] building and large, accommodated to the future growth of religion: and it is the only building in the town destined for religious services of any kind.

Another church is now being built of round logs[111] near GRAMPION HILLS in this same County, fourteen miles from the town [Clearfield?]. Only a few Catholic families live there, who came here from Ireland: Another is to be built near FRENCHVILLE in the same County, for the accommodation of the French, of whom twenty-three families are numbered there. I could not go out to visit these [French families], as I had wished to do.

The Rev. Francis M. Masquelet preached in French and German.

June the ninth day I delivered a sermon in the town of Phillipsburg, in a house[112] which is for the use of any of the

[108] Rheda.

[109] See October 4th, 1832.

[110] Pulchrum et amplum.

[111] Ex arborum truncis.

[112] In domo qua sectae quaecumque utuntur.

sects. Nearly all my hearers were protestants: for aside from Doctor Rodriguez [113] [Rodrigue?] and one or perhaps two women, there is hardly a man in the place who has the name of being Catholic.[114]

June the eleventh day. I gave the Sacrament of Confirmation to about forty persons in the church of St. John Baptist [115] in the town of Bellefonte. Thirty received Holy Communion. The Rev. Patrick Leavy has beautified this church recently by the addition of a [new] Tabernacle, a Baptismal Font and Confessional.

June the twelfth day. We were taken by wagon [116] to a town called JERSEY SHORE,[117] in Lycoming County, thirty miles or more from Bellefonte.

The next day I baptized an infant—George Thomas Baker, the son of a Catholic woman, Catharine Elsen and her husband, a non-Catholic, Abraham Baker. She is the only person in this town who professes the Catholic religion.

June the fourteenth day, 1834. At seven o'clock in the morning we reached the town of Milton, forty-three miles from Jersey Shore. The next day, which was Sunday, I confirmed forty persons, about, in St. Joseph's church near Milton. Nearly one hundred received Holy Communion. The Rev. John Fitzpatrick has the care of this congregation. On Saturday, before midnight, passed out of this life Susan, the

[113] Probably one of the Philadelphia family Rodrigue. The *Catholic Herald*, Sept. 19, 1844, has notice of the death, at Ebensburg, Cambria County, of Andrew Rodrigue, aged 85, Sept. 11, 1844, "for many years resident in Philadelphia".

[114] Vix ullus Catholicum ibi praeseferat nomen.

[115] Probably a slip of the pen. Elsewhere St. John's, in Bellefonte, is named the Evangelist.

[116] *Rheda vecti.*

[117] For origin of name Jersey Shore, see Day's Collection, p. 454.

wife of James Spring.[118] She had come that same day to the church to receive the Sacraments, not strong indeed, but with no thought of immediate death. I celebrated the Mass of requiem [funeral] and performed the usual burial rites on Monday. She was converted to the Faith two years ago, after having lived with her Catholic husband for twenty-nine years. A great number of carriages,[119] and a multitude of people followed [the body] in funeral procession.

June the sixteenth day. We started on the journey from Milton, through Northumbria,[120] Danville, Berwick, Wilkesbarre, about one hundred and twenty miles, to Carbondale, reaching there the evening of the following day.

[June] the nineteenth and twentieth days. I celebrated Mass [at Carbondale?], and baptized eighteen infants. About forty adults received the Holy Eucharist. On the twentieth day [of June] came[121] the Rev. Mr. Arthur Wainwright,[122] who, at my request, came promptly in order to help me in the remaining work of the Visitation. He deserves indeed much to be praised for his humility and his remarkable zeal during

[118] See above, June first, 1832.

[119] *Rhedarum*—wagons would be a more accurate translation both as to the term *rheda* and the *use* of country towns in the thirties. They were likely strong farm wagons.

[120] Evidently Northumberland.

[121] *Aderat.* Arthur Wainwright evidently came here from Baltimore, where he was at the Cathedral according to Directory of *1833*.

[122] From a notice in *The Truth Teller*, Sept. 15, 1832, p. 303, it appears that Father Wainwright was a promoter, probably an editor of *The Laity's Directory*, begun in 1833. The notice is an appeal for *information* to make up the Directory; and a request for support, and the future sale of the publication projected: with the promise that "the price of the work shall never exceed 25 cents". The notice concludes: "All communications addressed to the Rev. Arthur Wainwright, at the Cathedral, Baltimore, or to James Myres, will be thankfully received". Father Wainwright died at Pottsville, May 2, 1839. See after entry of May 26th, 1839.

those days when he was my companion in journeyings and labors.[123]

June the twentieth day, toward evening, having taken the stage, we passed over a road, rough and mountainous enough, thirty miles to the town of Montrose. The rest of the way, ten miles [to Derwent Lake?], we made the next day. In the home of Mr. Edward White,[124] near Derwent Lake, I learned that the people are looking forward to have the little frame church, which has been erected in Friendsville, otherwise Middletown, chiefly at his [Mr. White's] expense, blessed on the following day. The church is built on ground [125] conveyed to me by Mr. Rose. I yielded to their expectations, and

[123] Magna morum humilitate, zelo etiam praeclaro, laudes plurimas meruit per eos dies per quos itineris et laborum comes fuit.

[124] From a letter of the Ven. Sister Mary Francis Xavier (Byrne), of the Immaculate Heart Convent, Pittston, who was born in Susquehanna County, to the translator, March 11, 1916, the following notes are gathered: Edward White settled in Susquehanna County in 1822; was the agent of Dr. R. H. Rose, who was interested in 100,000 acres of land (cf. *Day's Collections*, p. 621). Mr. White's wife was Bridget Griffin, sister of the Irish writer and poet, Gerald Griffin. Mr. White contracted for and built the first Catholic church in Friendsville. Patrick Francis White helped his father to lay the foundation of this church, but died August 19, 1831. He was the first to be buried in the Friendsville cemetery. Bridget White, wife of Edward White, and Patrick and Ellen Griffin, parents of Mrs. White and Gerald Griffin, also are buried in this cemetery.

Mr. Edward White was the father of James White, Justice of the Superior Court in the city of New York, who died June 13, 1867. Two of his (Justice James White's) daughters, Ann and Geraldine, entered the Visitation Convent, Georgetown; two also, Anastasia and Katharine, became members of the Sisterhood Ladies of the Sacred Heart, Manhattanville. It was to Anna Griffin, a Sister of Mercy in Ireland, the sister of Mrs. White and of Gerald, that the poet addressed the beautiful and touching lines entitled, *"The Sister of Charity."* See also *Memoir and Letters of Jennie C. White Del Bal*, by her Mother, Boston, 1868, pp. 235-330-332.

[125] See under entry of May 24th, 1832.

blessed the church and the cemetery according to the form prescribed in the Roman Ritual. Two persons were confirmed on this occasion, and four received Holy Communion.

On the two days next following we celebrated Mass in the church near Silver Lake,[126] and forty, about, were signed with the holy Chrism. Nearly one hundred received Holy Communion. On Sunday and Monday the Rev. Arthur Wainwright preached very well.[127]

Yielding to the earnest request of the faithful I decided that I would bless the cemetery, as they were promising to make every effort to have the church finished: for the wind still blows freely through the planks, and there is hardly the appearance of a wall.[128] But at the cemetery[129] [when I was about to bless it], when they handed me a written petition to have +a certain individual+ appointed as their pastor, I was so moved[130] at the thought of having a man whom I had found to be unfit for the charge[131] presented to me [for approval], that I changed my former decision, and refused to bless the cemetery. [I did this chiefly] because the family with whom this unfortunate priest is lodging still holds title to the land [cemetery ground]. I determined therefore to do nothing until we could have a clear title.

June the twenty-fourth day. We returned to Montrose. We could not [however] follow out our desire to visit some

[126] See above, entry of May 27, 1832.

[127] Concionatus est praeclare.

[128] "Adhuc enim ventus per tabulatum fiat vehementer, vixque parietum umbra habetur."

[129] Apparently a word has been omitted here. I would infer (*benedicturus*). The MS. reads: "Coemeterium, quum mihi porrigeretur supplex libellus ut. . . ."

[130] Aedo indignatus sum.

[131] Hominem ebrietati deditum.

French [132] families, who live thirty miles from here on the way which leads to the town of Towanda, near Frenchtown: for the stage runs over that route only every second day, and we would have to wait until Thursday.

The next day, having returned to Carbondale, we went on six miles thence to "Clarkstown", otherwise "Canaan's Corners". There we arranged to go by wagon, which we hired with our own money,[133] to a place called "Irish Settlement", six miles distant from "Mount Pleasant" [in Wayne County]. [In this settlement] are many families, who glory in the name Catholic, yet are destitute [134] of the most ordinary means of salvation [the sacraments].

On the twenty-seventh day [of June] I celebrated Mass in the *shanty* [135] of William McAvoy, which is just one room. The Rev. Mr. Wainwright had said Mass in another hut, that of Mr. Murray, at an earlier hour, in order to bring the last consolations of religion [the Blessed Sacrament] to some one in danger of death who lived nine miles away. About forty received Holy Communion: ten were confirmed.

June the twenty-ninth day, which was Sunday. We celebrated Mass in the church in Carbondale. Fifty received Holy Communion: twenty were confirmed. The Rev. Mr. Wainwright preached both in the morning and in the evening. The next day twenty came to receive the Holy Eucharist.

July the second day. We celebrated Mass in the town of Easton, in an upper room of a certain house which the faithful have hired at a yearly rental of sixty dollars in silver currency, to be used for religious services. Nine received the Sacrament of Confirmation: Fifteen, the Holy Eucharist. The Rev. Mr. Wainwright preached.

[132] The colony of Asylum of *1793*. See above under June 24th, *1831*.

[133] Rheda, quam nostro ære conduximus.

[134] Subsidiis plerisque salutis carentes.

[135] *Tugurio*.

July the sixth day. I dedicated the church of St. Jerome in the town of TAMAQUA in Schuylkill County. Present [at the dedication] were the Rev. Mr. Arthur Wainwright, pastor of the place, and the Rev. Mr. Herzog, who also preached in German. Fifty received Holy Communion: Fifty also were confirmed.

July the seventh day, the Visitation being now finished, I returned to the city, arriving there in the evening.

October the twelfth day, when six months had elapsed, now, since I appointed my brother pastor of the Cathedral church [St. Mary's], and no money was paid him [during that time] by the trustees, I spoke to the people from the Altar these words:[136]—

There is another subject on which it is extremely painful to me to speak: but I must speak, unless a duty which this congregation owes my brother be complied with. I hope you will all attend to it. I shall say no more at present.

September the twenty-eighth day. I blessed solemnly the church of St. Michael in Kensington near the city. The Bishop of Philadelphia [Conwell] was present at the blessing. The Rev. Terence J. Donahoe, pastor of the church, celebrated the Mass. The Rev. John Hughes preached.

November the second day. I confirmed, in the church of the Most Holy Trinity, in the city, one hundred and three persons. There were present the Rev. Francis Guth, the pastor, and the Rev. Peter Lemké.

November the eighth day. The Rev. Jeremiah Keilly resigned the pastoral [137] office, in order to establish a College at Laurel Hill.[138] This undertaking did not succeed.[139]

[136] The "words" are written out in English in the *MS.*

[137] *Assistant pastor* only, I think, at St. Mary's.

[138] Colle Laurorum.

[139] Res in infelicitate cessit.

Eighteen Hundred and Thirty-five (1835)

April the seventh day. Trustees were elected for the Cathedral church [St. Mary's] as follows: — Patrick Hayes—John Diamond—Louis Ryan—Hugh Cavenagh, and J. B. Hutchinson. Of the old board were retained Archibald Randall, Joseph Snyder and James Furlong. The five first named are sincere [140] for the best interests of the church.

June the fourteenth day, which was the feast of the Most Holy Trinity. I confirmed fifty persons in the church of St. John the Evangelist in this city.

June the twenty-first day. I confirmed one hundred and fifty-one persons in the church of St. Joseph. There assisted me the Rev. Father Stephen L. Dubuisson [S.J.] and the Rev. Father Edward McCarthy, S.J. The Rev. Father MacElroy was present. Towards evening I blessed solemnly the cemetery of St. Mary's, outside the city.[141]

SIXTH EPISCOPAL VISITATION. 1835

June the twenty-fifth day. I went by stage [142] to Lancaster. My companion on the way was The Rev. Charles I. Carter,

[140] Ecclesiae utilitati ex animo student. As to the "*old board*", we may hardly question their *sincerity*. They were *too sincere*, perhaps, imprudent and stubborn in insisting on "*rights*" which did not exist. The most glaring fault was this over-sureness that their course was right. They seem to have been conscientious, but with entirely wrong views as to their place in the administration of church affairs.

[141] The *Catholic Herald*, June 25th, 1835, notes the blessing of this cemetery, but does not say where it was. The translator is informed that there was a St. Mary's cemetery about Tenth and Moore streets. This probably would correspond: in 1835 it would have been "outside the city".

[142] Curru publico.

pastor of the church of St. John the Baptist in the town of Manayunk. The next day, which was the feast of the Sacred Heart of Jesus, I gave the Sacrament of Confirmation to about eighty persons in St. Mary's church; and on Saturday [the day following] I confirmed about twenty in the same church.

The Rev. Bernard Keenan, pastor [of St. Mary's, Lancaster], went with me to Elizabethtown,[143] eighteen miles distant from Lancaster. The church in this little town [144] has been enlarged lately by the Rev. Michael Curran [rector of St. Patrick's, Harrisburg]. Forty-seven persons were confirmed on the twenty-eighth day of June, which was the third Sunday after Pentecost [in the church at Elizabethtown?].

June the twenty-ninth day, the feast of Saints Peter and Paul, about fifteen were confirmed in the church of St. Patrick, Harrisburg.

June the thirtieth day forty [were confirmed] in St. Patrick's church in the town of Carlisle. In both [the above] churches my assistants [at Confirmation] were the Revs. Michael Curran, Bernard Keenan and Patrick Dwen. The fervor of religion is failing in this town [Carlisle], though the few Catholics [living here] have the advantage of the ministrations of their pastor, the Rev. Patrick Dwen twice a month. He [Father Dwen] was my companion on the way to Chambersburg,[145] where I gave the Sacrament of Confirmation to about fifteen persons in Christ's church on the second day of July. Among those [confirmed] was ——— [146] Clarke, a convert to the Catholic faith. The faithful of this church speak in terms of admiring affection of the solid virtues and zeal of their pastor, the Rev. Thomas Heyden. Indeed they recognize in his life the holiness of the Priesthood vindicated, after

[143] Elizabethopolim.

[144] Oppidulo.

[145] Cameraburgum.

[146] First name is omitted, left blank.

it had suffered somewhat in repute by the bad life of a most unworthy character.+ He [Father Heyden] was my companion on the way to Bedford, fifty-four miles distant from Chambersburg. There [at Bedford] his parents live, very old, and venerated for their faith and practical religion more than for wealth and position.

At Bedford, on the fourth day of July, 1835, I gave the usual faculties [of the diocese] to the Rev. F. B. Jamison,[146a] so long as he remains here, where he is staying now by reason of failing health, and when [elsewhere] traveling through the diocese.

On the same day I wrote [addressing] the congregation of the faithful in the place called "Harman's Bottom", and I exhorted them to pay one hundred dollars yearly [stipend] in silver currency to the Rev. Mr. James Bradley, who will visit them once a month.

The same day I wrote to the Rev. Bernard Keenan; and I informed him that I would proceed against him with rigor if he did not provide for the erection of a Confessional in the churches of St. Mary's at Lancaster and St. Peter's at Columbia; and there [in the Confessional], and there only, hear the confessions of women. I gave also other pointed admonitions on morals.

July the fifth day. I confirmed about thirty-five persons in the church of St. Thomas, Bedford. The Rev. James Bradley, who lives at Newry, thirty miles away, and comes here once each month, celebrated the Mass. The Rev. Thomas Heyden preached.

July the seventh day. I confirmed about eighty persons in the church of St. Patrick, Newry.

July the ninth day. I confirmed nine in the church of St.

[146a] This very probably is the same as Rev. Francis B. Jamison, who appears in the *Catholic Directory* of 1834 as President of Mt. St. Mary's, Emmitsburg.

Patrick, Ebbensburg.[147] The Rev. Mr. [Peter Henry] Lemké has the care of this congregation: but, though he is a very good man and conscientious in the care of souls, he hardly gets [from the people] the means of living.[148] I decided to give him the charge also of the congregation of St. Joseph's, in a place called "Hart's Sleeping Place", in this [same] County [Cambria], and the congregation in the place known as Johnstown.[149] I requested him also to visit, at some stated times during the year, the faithful living in Centre and Clearfield Counties, until some other provision could be made for them.

Towards evening [July 9th?] I arrived at Loretto, the home of the Rev. Demetrius A. Gallitzin, who has lived here now thirty-six years, and is at present in the sixty-fifth year of his life.

July the tenth day. I gave Confirmation to ninety-nine in the church of St. Michael at Loretto.

July the twelfth day. I blessed solemnly the church of St. John Gualbert in the town of Johnstown; and I announced that the Rev. Peter Lemké would be in charge, and that he is to visit the congregation once each month: I [also] confirmed twenty-two persons (about) in the same church.

July the fourteenth day. I confirmed twenty-nine persons in the church of SS. Simon and Jude in the town of Blairsville. The Rev. James A. Stillinger has the care of this congregation: His work deserves well to be praised.

July the nineteenth day. I blessed solemnly, according to

[147] The Bishop invariably spells this Ebbensburg, with three *b's*, though in all the old charts and gazetteeres that I have consulted I find two *b's* only—*Ebensburg.*

[148] *Vix vitae subsidia.* Not, I think, to be attributed to meanness on the part of the people, but to actual poverty and a *healthy want* of luxuries of life.

[149] Also in Cambria Co.

the form prescribed in the Roman Ritual, the church of St. Vincent de Paul, recently built on an estate [150] near YOUNGSTOWN.[151] This estate the Rev. Father Theodore Browers, O. S. F., left by *will to a priest, his successor in perpetuum.*[152] For the past three years now things are going on quite harmoniously here, as the pastor, Rev. Mr. Stillinger, by his prudence and gentleness has won the affections of all. By his advice the faithful of this congregation, three years ago, came together on the day fixed for the election of trustees, and decided [by agreement] for the future to have the nomination [153] [of trustees] made by the pastor or the bishop, without holding an election at all. It appears that this mode of action is not contrary to the letter of the law, or the charter in which these trustees were first incorporated. For in the charter [154] are designated two farms [155] left by the will of Father Browers for the use of a priest, to be held [in trust or as administrators] by five men whose names are given.

[The bishop here apparently quotes from the charter in English] :—

" Trustees of the Catholic church in Westmoreland County, and their successors, who shall be duly and regularly appointed according to the rules of the said congregation, in trust for the uses mentioned and declared in the last Will and Testament of the said Rev[d] Theodore Browers, deceased." [156]

[150] In praedio.

[151] Youngstown is described as "a small village, two miles east of the church". The "church" named is at "Sportsman's Hall", now St. Vincent's Abbey. See RECORDS Am. C. H. S., vol. 3, 1888-91, p. 166. See entry under Aug. 19th, 1831.

[152] *Testamento legavit sacerdoti eius successori in perpetuum.*

[153] Statuerunt nominationem a pastore seu Episcopo in posterum faciendam, nullis habitis comitiis.

[154] *Lege declarantur.* [155] Or estates—*praedia.*

[156] It will be apparent, I think, that the above harmonious agreement is to be attributed more to the prudence and personal character of

The church, recently built, is large and neat;[157] and near the church is a very large pastoral residence, also erected lately by the energy of the very worthy pastor.

A very great multitude of people gathered here on this occasion. There were present, besides the pastor, the Rev. Peter Lemké, Rev. Patrick Rafferty, Rev. Francis Maurice Masquelet and Rev. Hugh Mohan, who lately came to this country from Ireland. The Mass, with chant, was celebrated by the Rev. pastor. I preached. In the evening the clergy and the choir chanted the Vesper Office, and the Rev. Peter Lemké preached in German. There was present a great crowd of Germans, or those born of German parents.

July the twentieth day, 1835. I confirmed fifty-five persons in the new church of St. Vincent. Nearly one hundred received Holy Communion on this same day. God grant that the consolation which I experienced here by reason of the piety of the priest in charge and the good will of the people under his care may long endure.

This day I wrote to the Rev. Mr. George A. Carrell, who, on his way to the Missouri Province, where he expects to enter the Society of Jesus, is stopping in Pittsburg for some weeks at the invitation of the Rev. John O'Reilly, pastor of St. Paul's. I gave him a commission[158] to make public what I sent him in writing, that is, the true reason for the removal of the Sisters of St. Clare from the house on Mount Alvernia; thus to silence, once for all, the malicious rumors and correct the false impressions which are being industriously spread[159] by [evil-minded] non-Catholics.

Father Stillinger than to the wording of the Charter. See form of Agreement in RECORDS Am. Cath. Hist. Soc., vol. III, p. 172.

[157] *Ampla et pulchra.*

[158] "Ei feci facultatem, scriptum quod transmissi, in lucem edendi, ut exposita vera causa ejectarum e domo in Monte Alverniae Sororum S. Clarae. . . .

[159] See *Catholic Herald*, Aug. 13th, 1835, pp. 130-131, for the Bishop's

When a certain Sister named Clare came to Pittsburg, together with some others, by the order of the bishop of Detroit, they would not receive her; although she had been a member of the community in the Convent on Mount Alvernia near Pittsburg for some years; and later had been sent by an order of obedience of the superior [160] to labor in the diocese of Detroit. They [the Sisters], moreover, resisted the authority of the bishop, who gave them the order delegated by the Apostolic See to act as Provincial [of the Sisterhood]. In this they were encouraged by their chaplain, the Rev. Father Van de Weijer, O.S.D., who, though without blame in his morals, thinks that the bishop's order extends beyond the limits of the [delegated] authority given him [by the Apostolic See]. The chaplain was censured, the Convent was closed,[161] sentence of excommunication was passed on some one. The bishop then proceeds to have the Sister Superior convey to himself the written deed to the property [of the Sisterhood]. This being done, John Andoe, a layman, and a man of little prudence,[162] was commissioned by the bishop to act in his [the bishop's] name. And he, in virtue of the law, and [executing] a judgment in form [sentence of eviction, it appears], forced the Sisters to leave the Convent.

From this [series of facts] it has followed that the sectarians, whose unfriendliness for the Catholic Church is gathering new fuel just now,[163] are spreading reports very vile and untrue about the Sisters and the pastor of St. Paul's.

own account of this trouble. Some cheap anti-Catholic papers were making capital of the Sisters' troubles in what was called *"The Pittsburg Nunnery"*. The Bishop, therefore, gives a clear statement of the facts, and shows the injustice of their misinterpretation.

[160] Abbatissae.

[161] Interdicto cappellano et Monasterio, excommunicatione etiam in nonneminem prolata.

[162] Vehementioris indolis.

[163] Nunc maxime flagrat odium.

On the same day—I wrote to the Rev. Father Stephen L. Dubuisson, S.J., who, after two years spent in Philadelphia with good results, and great edification to the faithful, is now going to Rome, where he is called in connection with affairs of the Society. And, in referring to a proposition which he made to me, to collect money to build a new St. Joseph's church, I made known to him the plan which I have in mind: [That is] At the next Provincial Council to be held, in 1837, it is my purpose to give up the care of this [St. Joseph's] church, and give it to the Jesuits, who have labored there actually from the beginning. It is not without great sorrow to my soul that I see this very good man going away.

I decided to receive into the diocese The Rev. Hugh Mohan, who has very good letters of commendation from his bishop [the ordinary] of Clogher [in Ireland]; and I told him that I would appoint him assistant pastor at St. Paul's [Pittsburg]. Later on I sent him away.[164]

After a journey of thirty-five miles [from St. Vincent's] over very rough roads, on the twenty-second day of this month [July] I arrived at Uniontown,[165] where I celebrated Mass on the day following in the home of Christian Keffer; and I gave the Sacrament of Confirmation to himself and his four children — Theodore, Mary Anna, Elizabeth Jane and Julia Anna. In the afternoon I preached in the Court-house. There is only one Catholic family in this town, and a very few in the surrounding country.

July the twenty-fifth day. I wrote from Brownsville to His Eminence the Cardinal Pref[ect] of the S. Congr[egation],[166] as follows:

[164] "*Postea eum dimissi.*" This has been added later, apparently. It is at the end of a paragraph, and closes a line, but the ink seems to be different.

[165] In Fayette County.

Most Em. and Reverend Father:—

From the visitation of the Diocese, which I am now making for the fifth time, it appears to me clearly to the advantage of the Church's work to have the Diocese of Philadelphia divided; and to erect a new Episcopal see in the city of Pittsburg, which is three hundred miles from Philadelphia. Indeed, the Catholic population of the State of Pennsylvania has so much increased in number, from various concurrent causes, that a bishop living in Philadelphia, and much of the time traveling here and there through the State, can hardly give proper attention to the spiritual needs of the people. I am convinced, indeed, that it would be to the advantage of spiritual life if a bishop were placed at Pittsburg to rule over the western part of Pennsylvania, which, even in the civil affairs of government, is considered as distinct from the jurisdiction of the East, and is commonly called "The Western District of Pennsylvania". Keeping to the same lines,[167] which mark the civil jurisdiction, a bishop at Pittsburg would exercise authority over about one-half the [territory of the] state, comprising the counties Huntingdon, Bedford, and the other [counties] along the same line, as described on the chart, for the space of about one hundred and fifty miles from West to East: towards the North it would extend about one hundred and thirty miles, as far as Lake Erie: And he [a bishop at Pittsburg] would have an easy way[168] [of communicating] with different parts of the new Diocese, as [he would be living] equally distant,

[166] Probably *de Propaganda Fide.*

[167] "The Western district of Pennsylvania divided from the Eastern district by a line running along the eastern border of the following counties: Bedford, Huntingdon, Clearfield, Elk, McKean and Potter." See Cath. Directories for the later forties and early fifties, under *Pittsburg Diocese.*

[168] The Bishop evidently does not view quite as we do his own long jaunts by stage-coach, farm wagons, horse-back and barges through the canal.

almost, from two of its extremes. The city of Pittsburg is itself quite large;[169] it is strong[170] in resources and good men, and has a population of more than twenty thousand. It has, moreover, two churches, one of which is new, [and] was dedicated last year under the invocation of St. Paul the Apostle. In size and beauty it easily surpasses any other church in Pennsylvania. There are eight thousand Catholics in the city, including its [immediate] vicinity; and many thousands more within the limits which I have described; many church buildings also, and others to be built without delay, if a bishop and clergy were here [to direct the work]. As to the temporal support of a bishop, if the church of St. Paul were made the Cathedral, the income of this [alone] would secure him a fitting maintenance, though it is burdened with debt. I hold the title [to this church property] subject to certain conditions, which refer to the administration of money by six laymen, who are, however, to be chosen by myself. If this new See [Pittsburg] were to be erected, the diocese of Philadelphia would still remain large and rich enough; for it would contain half the State of Pennsylvania, the State of Delaware, and the western part of New Jersey, and churches and priests, and a great number of the faithful.

This [division], as it appears to me, could be easily and well arranged just now, when there is, by God's grace, a [better] spirit of harmony,[171] if the church of St. John the Evangelist in the city of Philadelphia were to be declared the Cathedral Church by authority of the Ap[ostolic] See, and St. Mary's, which the bishop of Philadelphia up to the present time regards as his Cathedral, were given over to the Fathers of the Society of Jesus, who [in fact] established that [church]

[169] Satis ampla.

[170] Opibusque et viris pollens.

[171] Pacatis iam, Deo favente, animis. This evidently refers to the former troubles with trustees and the scandal of Hogan, the Harolds and Mealy.

in the beginning, and who are now living not far [from St. Mary's] in the house of St. Joseph's. But, in order that nothing may stand in the way of this design, I now with all my heart [172] surrender into the hands of the Holy Father the dignity and jurisdiction of Coadjutor Bishop of Philadelphia, together with the administration of the diocese of Philadelphia. If this plan seems worthy of approval, then [I suggest] let the Rev. Mr. John Hughes, the pastor of the Church of St. John the Evangelist, which was also built by him three years ago, be chosen as Coadjutor Bishop and Administrator [of Philadelphia]. Indeed I am sure that he is better fitted than I or others for the work of governing [173] [the diocese]. He is strong in the gifts of nature, he has learning, he is a good man, he has a practical knowledge of affairs, he knows the art of directing souls, he is loved by the people and priests, and in the said church [St. John's] he could preside without a note of dissension.[174] In order to keep to the rule of the Holy See in the presenting of names of priests to be raised to the Episcopate, I consider to be recommended in the second place and third, respectively [after Father Hughes], the Rev. Father Stephen L. Dubuisson, S.J., and the Rev. Mr. James Ambrose Stillinger.

As to myself, I leave myself entirely in the hands of the Holy Father. I make no conditions. I am ready to obey what he orders, as obeying Christ. If he should wish to name me the first bishop of Pittsburg, I will submit to the burden, and try to do the work assigned. If he orders me still to continue in the office of Coadjutor of Philadelphia (which in my very soul I would wish to escape), then I consider that these [names] should be presented for nomination to [the see of]

[172] Ex animo.

[173] Prae me coeterisque idoneum esse qui gubernacula teneat.

[174] Absque molestia.

Pittsburg: The Rev. Mr. John Hughes, *first;* The Rev. John McElroy, *second;* The Rev. Mr. George Elder, *third.*[175]

All the above, which I am also communicating to the bishops of the United States, I submit to the supreme judgment of the Holy see.

Brownsville, July 25, 1835—*in S. Vis.* [in Sacra Visitatione].

July the twenty-sixth day, 1835. I confirmed about twenty persons in the church of St. Peter in the town of Brownsville. Present [at the ceremony] were the Rev. J. A. Stillinger, who visits this church four times a year, and the Rev. F. M. Masquelet.

July the twenty-eighth day. I confirmed four persons in the home of Mr. McCalley, in the town of Williamsport.[176] I also celebrated Mass and preached. Catholics are very few in this vicinity; and the anti-Catholic feeling is so strong among the sectarians that they refused me the use of a house, or a "Meeting House"[177] in which to preach. A Catholic man, in fact, had asked for the use of this without consulting me. I arrived in Pittsburg on this same day.

August the second day. I confirmed about seventy persons in the church of St. Paul. The Rev. Mr. Stephen Theodore Badin was celebrant at Vespers. He is the first priest to be

[175] Other details about this proposed division will be found in Hassard's LIFE OF ARCHBISHOP HUGHES, pp. 166 et seq. The canonical reason for deferring the division, which was suggested by Bishop England, as stated there, was probably that the request did not come from the Metropolitan.

[176] This Williamsport, not the present city of that name in Lycoming County, but a town on the Monongahela, in Washington County, the same probably as that described in Day's *Historical Collections* as "Monongahela City (lately Williamsport, and formerly Parkinson's Ferry)". [Famous during the Whiskey Riots, 1791-1794.]

[177] Written with quotation-marks in English.

ordained [178] in the United States, and is now in his sixty-eighth year.

August the third day, 1835. I repeated a prohibition addressed to The Rev. Mr. Van der Weijer, O.P., forbidding him, under pain of suspens[ion] [179] to exercise any sacred function within the limits of this diocese. I gave notice of this prohibition to the [community of] religious women, for whom he is spiritual director. The reason for this prohibitive order is found in the fact that he refuses to obey the orders of the bishop of Detroit, and celebrates Mass and hears Confessions, though his faculties [180] have been taken away. However, ... [181] following the advice of a certain one,[182] I deferred the sending of the [above] letters.

August the fifth day. I visited the little congregation of St. James near West Alexandria. The church here, of wooden frame, was built ten years ago under the direction of the Rev. Patrick Rafferty. At stated times, but very rarely, during the year the Rev. Mr. Hoerner, pastor of the church at Wheeling, [now West Virginia,] visits this church. Thirty-two were confirmed, and twenty received Holy Communion.

August the sixth day. I celebrated Mass in the town of Washington, in the house of a lady [named] Guth. She is

[178] Ordained May 25, 1793. First *American born* was William Matthews, ordained March 29, 1800.

[179] There is a use of terms here not quite in accordance with the strict terminology of Canon Law, though the meaning is quite clear.

[180] Ablatis iam antea facultatibus. The Bishop does not say by whose authority Father Van der Weijer was deprived of faculties. It would be outside the ordinary jurisdiction of the bishop of Detroit; but Father Gallitzin was Vicar General for Western Pennsylvania; he may have been the one who executed the previous order.

[181] *"August the seventh"* has been crossed out; probably the date of this entry.

[182] Not improbably Rev. Stephen Theodore Badin.

of the Lutheran sect; but by reason of the Catholics [boarders probably] living with her, she gave the use of the house [for the occasion]. Nine persons received Confirmation, and forty Holy Communion.

All, indeed, are Germans, except a few Catholics, scattered here and there, either from Ireland or born of Irish parents.[183]

The Rev. Joseph Stahlsmith, who, ordained by me, served six months, almost, as assistant in St. Patrick's church [Pittsburg?], went from this place, by my order, to Philadelphia. He could not live in peace with the pastor.

August the ninth day. I confirmed seventy-five persons, about, in the church of St. Patrick [Pittsburg?], which the Germans chiefly attend, as the pastor preaches in German.

On the same day I wrote to my brother.

On the same day. I sent a letter to the Pope, wherein I resigned the office of Coadjutor.

The same day. I wrote to His Eminence Card[inal] Fransoni, Praef[ect] of the S. Congregation [de Propaganda Fide].

August the ninth day. I wrote to the bishop of Mauriscastro.[184]

The same day. I wrote to the Rev. D. A. Gallitzin.

The same day. I wrote to Mr. Mudd of Bardstown.

August the eleventh day. I celebrated Mass in the house of Martin Byrne, twelve miles from Pittsburg. There were not many present [at Mass] because the time was short to give the notice; but there are many Catholics in the vicinity. They are to build a church here soon on ground which has been given by Ambrose Schaeffer for this purpose, the title to which he [Schaeffer] has transferred to me by written deed.

[183] From the construction here I would infer that there were no German Catholics in Washington.

[184] *Mauricastrensen* — the titular In Partibus Infidelium of Bishop David, coadjutor of Bardstown.

August the twelfth day. I celebrated Mass in the town of Bridgewater, in the home of John C. Murphy. Six persons were confirmed; six also received Holy Communion, and eight infants were baptized. At five o'clock in the afternoon I preached in the Court-House in the neighboring town of Beaver. Many Catholics are found scattered here and there in this county.

August the fifteenth and sixteenth days. I made the visitation in the town of Butler, and confirmed [185] twenty-three persons in the church of St. Peter near the town. In the afternoon at half-past three I preached in the Court House. I authorized Peter Duffy and ——— Sweeny to buy a plot of ground [186] in my name in the town. This ground is valued at three hundred dollars, provided the purchase be made within three months.[187] I stated that it is my purpose to hold this property as personally my own, with a view to building a church thereon, when there is need, the faithful then to reimburse me.

August the seventeenth day, in the evening, I arrived in the town of Mercer, thirty-two miles distant [from Butler?]: and early in the morning of the eighteenth [of August] I was conveyed by carriage [188] (if it may be called a carriage) four miles to the westward, to the home of Patrick McCloskey. With me was the Rev. Francis M. Masquelet, who had been my companion from the town of Butler. As the faithful of this region had received no notice of the Visitation, we had to wait until the next day, in order to bring the information to the people, and enable them to come to receive the Sacraments. I, therefore, sent The Rev. Mr. Masquelet on to visit the

[185] *Plusquam* has been crossed out.

[186] Fundum.

[187] Quod 300 nummis valeret, dummodo intra tres menses emptio fieret.

[188] Curru (si ita eum licet designare) . . . vectus.

French families who are living near Meadville, myself remaining with the faithful of this place.

August the nineteenth day. I celebrated Mass in the house named above [home of Patrick McCloskey], gave Holy Communion to twenty, and also confirmed twenty. There were many children to be baptized. Yielding to the requests of the faithful, I consented to preach for them in the town of Mercer; but no fit place could be found. The sects all refused us the use of their churches; and the SHERIFF [189] said that there was to be some meeting for civilian purposes in the Court House: this meeting, however, was not held. I left [Mercer?] by stage after night, and reached the French settlement, seven miles to the eastward from Meadville, at eleven o'clock in the morning. I celebrated Mass immediately after arriving, and gave Confirmation to fifteen. Twenty-seven received Holy Communion on this day and the day following. Nearly forty French families are living in this vicinity, and they propose soon to build a church.

[August] the twenty-second day. I celebrated Mass in the home of Philip Maguire near Harmonsville eleven miles to the westward from Meadville. Four received Holy Communion, and two infants were baptized.

[August] the twenty-third day. I blessed a church built of wood near Cassewago [Cussewago] Creek, under the invocation of St. Philip Beniti; and a cemetery near by the church the next day. The title to the property is to be transferred to me. Thirty received Holy Communion: Eleven were confirmed.

[August] the twenty-fifth, twenty-sixth and twenty-seventh days. I celebrated Mass in the house of Augustine Roesch, near Elk Creek. I confirmed three, and forty-five received Holy Communion. Thirty German families are living in this vicinity, and they propose to build a church.

[189] Written thus in English and underscored.

[August] the twenty-ninth day. I recalled the faculties, which had been granted for a time only to The Rev. Mr. Crowley.

[August] the twenty-eighth, twenty-ninth and thirtieth. I celebrated Mass in the house of a Mr. Warren, in an outlying district of Erie, which is called " New Jerusalem ". He [Mr. Warren] belongs to the sect of the Universalists, but his wife is a good and pious Catholic. Six were confirmed and forty received Holy Communion. In the afternoon of the thirtieth day [of August] I preached in the Court House [Erie?] on the Unity of Faith—"One Lord, One Faith" [Ephes. IV—5]. Carola Warren, the daughter of Mr. W[arren], was baptized.

August the thirty-first day. I went, by stage, to Waterford, fifteen miles from Erie; then twenty-two miles by private carriage to Centreville, Crawford Creek, near Oil Creek.

September the first day, 1835. I celebrated Mass in the home of James Magee, two miles from Centreville. Twenty were confirmed; ten received Holy Communion; and eight infants were baptized.

September the second day. I blessed a church two miles from Titusville, in Crawford County, near Oil Creek, 10[190] miles from Centreville, under the invocation of St. Stephen, the King of Hungary. I also blessed a cemetery. Thirty rereived the Sacrament of Confirmation, sixteen the Holy Eucharist; twelve infants were baptized. Patrick Sloan, who owns the land [where the church is built], has promised to make out a deed transferring the property to me to be held in trust. The third day of September I celebrated Mass in the

[190] The number has been changed, and it is not clear what it was or is: 10-15 or 18: *dicata est* follows here, manifestly a slip of the pen, as the sentence opens with "dicavi ecclesiam". Here is one instance, of a very few, in which it is not easy to follow the Bishop without a chart: usually his Latin is clear and faultless, and his meaning concise and unmistakable.

same church, and thirty more were confirmed, fourteen received Holy Communion and one infant was baptized.

September the fourth day. I celebrated Mass in the house of Michael McGarrell, near "Pitt-hole Creek" in Venango County. Fourteen persons were confirmed, nineteen received Holy Communion, and three infants were baptized. In Warren County live many Catholic families named Archibald, Fraley and Maguire; there are also many Germans.

September the fifth day. I celebrated Mass in the home of John Henry, in "Muskrat-Bottom", Cornplanter Township, Venango County, along the bank of the Alleghany River. Seven were signed with the Holy Chrism on this occasion, six received Communion. From this place we were taken by *canoe* [191] on the river for three miles; then we mounted horses and rode twelve miles to the home of Jacob [192] Eiserman. As, by reason of some dissensions, the church, which was begun, has not been finished, we had of necessity to celebrate Mass in the house [of Eiserman?], although it was Sunday. Nineteen received Holy Communion, and twelve were confirmed. The faithful are nearly all Germans. The Rev. F. M. Masquelet spoke to them in German. Apart from the sixteen families who use the German language, there are four Irish families living in this vicinity. I was told, also, on this occasion that there are some [Catholic] families living along the way, eight miles from Franklin toward the East.

Having made a journey of twelve miles towards evening [of September 6] through a steady rain, I said Mass on Monday morning, which was the seventh day of September, in the home of Mary Wolley, a widow wise in years.[193] The place is not far from the county line, near Jefferson [county]. I gave Confirmation to four: three received Holy Communion.

[191] Thus written and *underscored.*

[192] Or James. See above, June 4th, 1834.

[193] *Viduae aetate providae.*

Nearly thirty Catholic families live in this vicinity, or, at least, have bought land here, though some are not yet living on the land. They did not all get notice of the Visitation, and therefore could not take advantage of the opportunity [to be present at Mass or to receive the Sacraments]. They have in mind to build a church soon, of wooden frame.

September the eighth day. I celebrated Mass in the house of John Moore, in Farmington Township, Venango County. Ten were signed with the holy Chrism: thirty-eight received Communion. Twenty-four Catholic families are living in this vicinity. Having completed a journey of twenty-five miles towards the evening of this day, we arrived at a place called Red-bank Settlement, and we lodged for the night with a Mr. Gratz.

September the ninth day. I dedicated a church in Clarion Township, Armstrong[194] County, not far from Red-bank Creek, under the invocation of St. Nicholas of Tolentine. Eight persons received Holy Communion on this day, and twenty-five the seal of Confirmation. On the following day forty received the Eucharist, and three were confirmed. There are about twenty-five families, nearly all of German origin in this congregation.

September the eleventh day. I preached in the Court House in the town of Brookville, in Jefferson County.

September the thirteenth day. I confirmed four persons in the church of St. Francis of Assisium, in the town of Clearfield. On this same day and the following day I gave Holy Communion to twenty persons. The number of the faithful in this town and its vicinity is very small; and they have little [temporal] wealth; therefore the church, which is a neat and

[194] Now in Clarion County, which was formed by act of March 11th, 1839, from parts of Armstrong and Venango counties. *Red Bank* is now Shannondale.

large building, and was erected three years ago, is not yet finished.

September the fifteenth day, after a journey of about twenty miles, I arrived at a French colony, which, though there is no town erected,[195] has yet the name FRENCHVILLE. I remained there two days, and celebrated Mass in the home of M. Moulson on the sixteenth and seventeenth [of September]. I gave Confirmation to twelve, and Holy Communion to forty-seven. I find that there are thirty-eight French families here. They propose soon to build a church. Mr. John Keating[196] was there with me: This colony owes its origin to him. The example of his [Mr. Keating's] piety and his kind thoughtfulness were a great help to me. He [Mr. Keating] came with me, as I was leaving, as far as the town of Clearfield.

September the eighteenth day. I arrived[197] in the town of Clearfield and remained until the twenty-second. I gave Confirmation to thirteen, and Holy Communion to forty. The Rev. Peter Lemké was there. He has the care of this congregation until a pastor can be appointed.

September the twenty-third day. I made the Visitation in the church of All Saints in the village of Lewistown. I confirmed seven, and gave Holy Communion to nine.+ When Father Michael Curran, who has up to the present time had charge in the city of Harrisburg, asked to leave [the diocese], through the intervention of Rev. Bernard Keenan, I granted his request.[198]

[195] This may mean *incorporated* as a borough.

[196] An account of the origin of this French colony, and John Keating's connection with it, will be found in Day's *Historical Collections of Pennsylvania*, edit. 1843, p. 233.

[197] Second time.

[198] Rev. Michael Curran (evidently the same priest) will be found in Catholic Directories from 1836 to 1856 in the diocese of New York, at Harlem; later in Brooklyn, Astoria. He died at Astoria, Long Island, Nov. 23d, 1856. See *Obituary* in Directory of 1858.

September the twenty-seventh day. I made the Visitation in the town of Lebanon. I signed sixty persons with the seal of the Holy Chrism, and one hundred approached to receive Holy Communion. The Rev. Nicholas Steinbacher, S.J., who visits the church, St. Mary's, once each month, was present. He spoke to the people in German, as most of the faithful, born of German parents, speak that language.

September the twenty-eighth day. I wrote in answer to a letter of the Rev. John O'Reilly: and I rejected absolutely his counsel in reference to the selling of St. Patrick's church [Pittsburg?] to the sectarians.

September the thirtieth day, 1835, I returned to Philadelphia.

The Most Rev.[199] Joachim Fernandez Madrid-y-Canal, Bishop *in partibus* of Tenagra,[200] who was then stopping in the city, on his way to Mexico, went at my invitation to the town of Reading; and there, on Sunday, which was the fourth day of October, he gave the Sacrament of Confirmation to eighty persons. My brother, who was his companion on the way [to Reading], preached there in the evening on the Unity of the Church.

October the sixth day. The same Bishop of Tenagra conferred the Sacrament of Confirmation upon twenty-six persons in the church which is one mile from the little town of Masillum.[201]

October the eighth day. He confirmed thirteen persons in the church [St. Patrick's?] which is in the town of Pottsville. My brother preached on The True Church.

October the eleventh day. He dedicated the church of the Most Blessed Sacrament in a place called Goshenhoppen. This

[199] *Illmus et Reumus.*

[200] *Tenagrensis.*

[201] For the location of Massillum, see below, entry of Aug. 17th, 1846 (twelve miles from Reading, on the Kutztown Road).

large and beautiful church was erected under the direction of the Rev. Father Boniface Corvin, S.J. There was a church [in this place] since the year 1765;[202] but it was too small, and by the wear of time it had become quite unfit for divine service. The Bishop celebrated solemnly in pontificals: The Rev. Father Boniface Corvin was Assistant Priest; The Rev. Nicholas Steinbacher, Deacon; The Rev. Henry Herzog, Subdeacon. The Rev. N. Steinbacher preached in German. My brother also preached in English.

November the fifteenth day. I held the Visitation in the church of St. Peter in New-Castle in the state of Delaware. The Catholics in this town are few. There was no one for Confirmation.

November the twenty-second day. I administered Confirmation to ninety persons in the church of St. Peter, Wilmington. The Rev. Father Patrick Kenny and The Rev. Patrick Reilly * assisted me. During the week, between the two Sundays [Nov. 15 and 22?] I made a trip through the state as far as the town of Laurel. There [at Laurel] I found only one Catholic girl: and through the state not one.

[202] Perhaps 1745. See above under June 2d, 1832; also Aug. 25, 1833.

* Probably O'Reilly.

Eighteen Hundred and Thirty-six (1836)

June the fifth day. I confirmed forty-one persons in the church of St. John the Baptist in the town of Manayunk. There assisted me the pastor, Rev. Charles Ignatius Carter and Henry Fitzimmons, subdeacon.

August the seventh day. The Most [Rt.] Rev. Simon Gabriel Bruté, Bishop of Vincennes, celebrated Pontifical solemn Mass in the Cathedral church of St. Mary. He has just returned from Europe, bringing with him seventeen laborers for the Lord's Vineyard. He is a man to be admired by reason of his holy life and his learning.

August the eighteenth day. I laid the corner-stone of St. Patrick's church in the village of Norristown. My brother preached [on this occasion]; and there were present the Rev. David Mulholland, the Rev. Terence J. Donahoe, the Rev. C. I. Carter, the Rev. Nicholas O'Donnell[203] and Rev. John Healy. Bernard McCredy gave the ground [for the church building]; and he has promised to sign it over by deed to the Bishop.

SEVENTH EPISCOPAL VISITATION. 1836

August the nineteenth day. I started out on sacred Visitation with the Rev. Charles Ignatius Carter as traveling companion. After passing over a distance of twenty miles by boat,[204] which was driven by steam, we landed at the town of Bristol; then by carriage,[205] also drawn by steam, over a distance of ten miles, we reached the town of Morrisville. The

[203] The first editor of the *Catholic Herald*—first issue of which is dated Jan. 3, 1833.

[204] *Navicula quae vapore agitur.*

[205] *Deinde curru vapore item delato.*

remaining journey, then, of fifty miles to the town of Easton we made by the ordinary public stage-coach.

August the twenty-first day, which was the thirteenth Sunday after Pentecost, and also the feast of St. Joachim, I dedicated to divine service the church in the town above named under the invocation of St. Bernard. There were present with me the Rev. Henry Herzog and the Rev. Charles Ignatius Carter. The title [to this property] is in my name, to be held in trust; but the deed, in which the transfer is made, remains still in the possession of Mr. Herzog, who is pastor of this congregation [resident, however, at Haycock]. He promises that he will send it to me as soon as he can. I gave Confirmation to seventeen on this day, and ten received Holy Communion.

A very serious misfortune has fallen to the lot lately of the above-named Pastor [Herzog]. He was called to attend a sick man, living near Haycock, Nicholas Kohl [206] [by name]. This man [Kohl], crazed by over-indulgence in drink,[207] made a violent attack [upon Father Herzog], which he had to repel indeed by physical force. After ten days Nicholas Kohl died, as the result of his sickness.[208] Then a malignant rumor began to spread abroad that he [Kohl] was killed by the priest: Therefore, after the lapse of eight weeks, the widow of the dead man [Kohl] had him [Father Herzog] brought before a Magistrate, a Catholic in name, not in deed. The priest was committed to jail, and remained two weeks in prison: then security was given, and he was freed from prison [under bail]. He [Father Herzog] appears to me to be a man of piety and zeal; and he has suffered unjustly, I think, from

[206] The history of this case, in which the charge against Father Herzog is shown to be unfounded, will be found in the *Catholic Herald*, Aug. 4, 1836, p. 123.

[207] *Furore ex nimiae potationis consuetudine correptus.*

[208] *Vi morbi.*

[the charge of] the relatives of the dead man [Kohl]. He was brought to trial, and acquitted of the charge of murder;[209] but he was found guilty of having used violence—unjustly, as I think, from facts and proven evidence.[210]

August the twenty-second day. At the second hour after midnight [two o'clock in the morning], we took the stage [at Easton?] for a journey of nearly seventy miles to a place called CLARK'S CORNERS, intending to go [from CLARK'S CORNERS], on the morning of the day following, thirteen miles farther on, to a town which is called MOUNT PLEASANT. From MOUNT PLEASANT we turned off, and proceeded about seven miles to the Catholic Settlement;[211] and on the twenty-fourth day [of August] we celebrated Mass in the house of William McAvoy. Twelve received Holy Communion; three were confirmed. The Catholics here are now preparing to build a church.

Having returned to the town of MOUNT PLEASANT, in Wayne County, we took the stage at the third hour after midnight, on the twenty-fifth day [of August], and made a journey of thirty-six miles, reaching the town of Binghamton in the state of New York at two o'clock in the afternoon.[212] Yielding to the entreaties of the good family WHITE by name, we remained, and celebrated Mass there on the twenty-sixth day [of August]. Ten received Holy Communion, two[213] were confirmed. The Bishops, in fact, in the last Provincial Council of Baltimore [1833], granted to each other the right to exercise faculties, when traveling [outside of their respective Dioceses], this right extending also to the priests traveling

[209] *Absolutus est caede, sed reus vis illatae habitus.*

[210] For further details of this case, see *Catholic Herald*, Aug. 4 and Aug. 25, 1836—the Bishop's own vindication of Herzog.

[211] *Irish settlement.* See above under June 24-25, 1834.

[212] The *same day* apparently, Aug. 25.

[213] *Duabus* Confirmationem suscipientibus—the form is feminine.

with them.[214] The Sacrament of Confirmation, however, I administered, presuming the permission of the Bishop [Dubois of New York]; for, to the present time, he has not been able to reach this part of his diocese. Moreover, I have written to him, informing him of what I did.

They have begun the building of a church in this town under the direction of Edward White, who has also collected money[215] for this purpose from the men who are engaged in building a railroad.[216] The church is almost finished. The following day [August 27?] many more received Holy Communion in the same place [Binghamton].

August the twenty-eighth day, 1836, which was the fourteenth Sunday after Pentecost. I blessed the church near Silver Lake, in Susquehanna County, under the invocation of St. Augustine. The Rev. C. I. Carter assisted me in the blessing. I confirmed also on this day and the day following eight persons: Fifteen received Holy Communion. In the evening [August 28 or 29?] I blessed solemnly the cemetery.[217] The title to the property is in my name, to be held in trust.

August the thirtieth day. I confirmed five persons in the church of St. Francis Xavier in the town of Friendsville. Twelve received Holy Communion. After a jaunt of eleven miles, we reached the town of Montrose in the evening [August 30?]. The next day we went on to Carbondale, which town is thirty miles distant [from Montrose]. Here [at Carbondale] we remained six days. On Sunday, which was the fourth day of September, I blessed the church under the invo-

[214] This does not appear to belong to the published and printed Acts of the Second Provincial Council of Baltimore. CAPUT X treats of the subject, but it *restricts* only the very unusual faculties granted by agreement of *1810*.

[215] Subsidia colligi curavit.

[216] Ab iis qui iter ex ferro conficiunt.

[217] See entry of June 22 and 23, 1834.

cation of St. Rose of Lima. This is a wooden frame structure. Sixty received Holy Communion. Twenty-six were confirmed. Nearly one hundred families [Catholic?] are living here. The men are employed generally in the mines.[218]

Another journey of thirty miles brought us to the town of Wilkesbarre, where we celebrated Mass on the seventh day of September, in the home of a widow named Gorman. I gave Confirmatiton to four, and Holy Communion to three persons; I baptized also a woman, Connor by name, whose husband had left her, together with her infant child.

September the eighth day. We came to Pottsville, where we remained until Sunday, which was the eleventh. I signed fifty-one persons with the Holy Chrism [at Pottsville].

September the twelfth day I went to Milton by stage. The Rev. Arthur Wainwright, pastor of the church in Pottsville, and the Rev. Henry Fitzimmons [219] went with me. But, after going about twelve miles, Father Fitzimmons left us to go to Carbondale, by way of Catawissa. Though recently ordained, I have assigned him to take charge of the church of St. Rose [Carbondale] and the other churches in Susquehanna County.

September the thirteenth day. I confirmed in the church of St. Joseph, near Milton, about fifteen persons. The Rev. John Fitzpatrick, pastor [at Milton] was present. He did what is very gratifying to me: that is, he conveyed to me [on this occasion] the title to the ground on which the church [St. Patrick's] in the town of Pottsville is built,[220] so that now the property can be held in accordance with the statutes of the Diocesan Synod.

[218] In fodinis occupantur.

[219] Father Fitzsimmons was ordained priest August 15, 1836. See *Catholic Herald*, issue August 11, 1836. Cf. above under entry of May 20, 1834.

[220] See above under entry of Sept. 8, 1830; cf. May 18th, 1832.

After noon, with no priest to accompany me, I started on the way, by private wagon, to visit some Catholics living in Lycoming County,[221] near a place called Loyalsock Creek.[222] It was necessary to pass over a distance of nearly seventy miles, going in opposite direction, as it were, from Milton to Bloomsburg; then [from Bloomsburg] to the [mountain] trail,[223] which is called the "Berwick Turnpike",[224] which leads from the town of Berwick to the town of Towanda. Near the northern boundary line of Lycoming[225] County live some Irish families along this same public trail,[226] and yet more German families, away from the road about two miles, in the woods, in a place which they call Germany. Some of these people have lived hidden away here for fifteen years: during that time they never saw a minister of religion. I remained there about four days; and each day I celebrated Mass in the home of DARBY DEEGAN. About thirty came to receive Holy Communion. They have agreed now to build a church of wood, hoping that a priest may visit them four times a year. For the present I have decided to place them under the care of Rev. Henry Fitzimmons [of Carbondale and Susquehanna County]. By reason of this Visitation [stay of four days at Loyalsock] I could not now follow out the order [of itinerary] which I had arranged before. I, therefore, thought of going to the town of TOWANDA, and from that place on to the town of WARREN; but there was no stage that way, no private carriage to be had. Of necessity, therefore, I had to go by stage ten miles to a place called "Burlington Corners": There I

[221] Now Sullivan County. Formed from Lycoming, March 15th, 1847.

[222] Now Dushore.

[223] *Ad semitam.*

[224] Known also and chartered, I believe, as Susquehanna and Tioga Turnpike, opened 1818 to 1820 from Berwick to Tioga Point.

[225] Now *Sullivan County.*

[226] Ipsa publica semita.

hired a wagon [227] to take me ten miles more to the town of Troy [in Bradford County]. A stage-coach runs through this town [Troy] every other day, from the town of Elmira, in the state of New York, to the town of Williamsport [in Lycoming County]. One of the younger sons of a man of standing, a member of Congress,[228] named McKean, brought me to this town [Troy] in a heavy wagon.[229] He was going to a grinding mill there. I gave him fifty cents for the favor. I had to remain there [at Troy] nearly two full days, as the stage did not pass until the evening of the following day. Leaving [Troy] in a steady rain, I arrived at the town of Bellefonte [230] a little before midnight; and early [231] the next morning I set out again in company with the Rev. Martin Kündig, a priest of the diocese of Detroit, who had come there [to Bellefonte] purposely to meet me.[232]

September the twenty-fourth day, about nine o'clock in the forenoon, we reach a spot on the public road, seven miles beyond Brookville, from which we had to make another jaunt of seven miles through the woods in order to reach the church near Red Bank.

September the twenty-fifth and twenty-sixth days. We celebrated Mass in the church of St. Nicholas of Tolent[ine] [Red Bank]. Ten persons were confirmed, and fifty, at least, received Holy Communion. I was much pleased at the evidences of piety and zeal which I remarked in the work of Rev. Martin Kündig, especially in the care which he gave to the children.

[227] *Plaustrum conduxi.*

[228] *Filius viri inclyti, McKean, qui ex senatu fed. pro. est.*

[229] *Plaustro vexit.*

[230] Pulchrifontis.

[231] *Diluculo.*

[232] To find me—*me quaesiturus.*

September the twenty-sixth, before noon. We set out, in a heavy wagon,[233] for the German settlement in Venango County.

September the twenty-seventh day, 1836. I blessed a church built of round logs[234] on land given by Jacob [or James] Eiserman in Venango County, Pinegrove Township, seven miles to the northward from Shippensville, under the invocation of St. Michael the Archangel. Forty, at the least, received Holy Communion. On the day following sixty persons were confirmed. We had not the time to visit the Catholics who are now building a church fourteen miles distant [from St. Michael's] in a place called "Wolley's Settlement".[235]

We arrived at the town of Shippensville towards evening of the twenty-eighth day [of September], and hired a carriage to take us to the town of Freeport, fifty miles distant, intending to go by canal from [Freeport] to Pittsburg.

October the second day. I preached in the church of St. Paul [Pittsburg?]; and again on the ninth, when, in the morning, at half-past nine, I gave Confirmation to forty-eight persons in the church of St. Patrick, which the Germans are now using.[236] Then, after Mass, I confirmed seventy-one in St. Paul's.

October the eleventh day. I took the stage, together with the Rev. Mr. Benedict Bayer, who has done good service in the church of St. Thomas, Bedford. [In consequence of this service] the Germans coming here [to Bedford?] from a place called Harman's Bottom were enabled to receive the Sacraments with profit. Seventeen were confirmed on the thirteenth day [of October].[237]

[233] Plaustro.

[234] Ex truncis arborum erectam.

[235] See Sept. 6, 1835.

[236] *Occupant.*

[237] This appears to be the meaning here, though the text is a little

Leaving [Bedford?] alone, I gave Confirmation in Chambersburg, on the sixteenth day [of October], which was Sunday, to about thirty persons. The Rev. Thomas Heyden assisted.

October the eighteenth day. I confirmed three in the church of St. Patrick in the town of Carlisle.

I made the Visitation in St. Patrick's church, Harrisburg,[238] but there was no one to receive the Sacraments: The Rev. Mr. Foley, the pastor, was there.

October the twenty-third day, in the church of St. Mary, Lancaster, about twelve received the Sacrament of Confirmation. With this the Visitation was finished; and on the twenty-fourth day [of October] I returned to Philadelphia.

During my absence [since August nineteenth] the sanctuary [of St. Mary's?] had been enlarged, and a place fitted for the episcopal throne. On occasion of these [improvements], when the pulpit was changed to the Epistle side, by the order of my brother, the trustees found an opportunity to complain that their rights were being disregarded; and three of them resigned, that is, Louis Ryan, Archibald Randall and James Furlong. Others were chosen in their stead, and the affair was settled without trouble.

obscure to one not actually on the ground with the Bishop. The MS. runs: "*Die 11 iter curru publico ingressus sum, Rdō. Dnō. Benedicto Bayer itineris comite, qui in Eccl. S. Thomae, Bedfordi, egregiam praestitit operam, ut Germani, a loco dicto Harman's bottom, huc profecti, possent cum fructu Sacramenta suscipere. 17 confirmati sunt die 13.*" It must be kept in mind that, since the *four days' visitation at Loyalsock*, the order of itinerary has been broken up or somewhat disarranged. The original design, as advertised in the *Catholic Herald*, was changed. *Compare* issue of Sept. 22 with issues preceding.

[238] The date is not given for Harrisburg.

Eighteen Hundred and Thirty-seven (1837)

January the eleventh day, 1837. As it was the express wish of the trustees that I should occupy the house near the church [St. Mary's], which they had bought, designing it for a clergy residence, I yielded to their wishes, though not without some reluctance. They entered the fact in their records [namely] that they are giving it [the house] for the residence of the Bishop, and pastors of the church, who by his authority exercise sacred functions there.

On this same occasion the students of the Seminary were moved to a house near by, at the back [of the clergy residence]. The trustees assented to this [new locating of the Seminarians], without, however, taking any [corporate] action on it.

April the second day, which was the first Sunday after Easter. I confirmed two hundred and sixty persons in St. Mary's church. The Rev. Mr. W[illiam] Whelan celebrated the High Mass.

April the seventh day, 1837. I assigned the Rev. William Whelan [239] to be assistant pastor at the church of St. Mary, in the city: but after a month I sent him, at the request of the Rev. Thomas Heyden, to be his assistant in Pittsburg.

EIGHTH EPISCOPAL VISITATION. 1837

June the first day, which was the octave day of the feast of Corpus Christi. I set out for the eighth time to make the Visitation of the diocese. My companions in leaving the city were the Revs. Pierce Maher and Michael Gallagher.

[239] For Father Whelan, see March 4th, 1832; also Dec. 1st, 1839.

June the second day, which was the feast of The Most Sacred Heart of Jesus, I visited the church of St. Peter in Elizabethtown, and I made the announcement to the faithful Elizabethatonians [240] that The Rev. Pierce Maher, whom I purposed to appoint pastor of St. Patrick's, Harrisbug, would visit them in the future once each month. I confirmed about twelve, among whom was one lately a convert from Judaism to the Catholic religion. There were present [also] the Rev. Bernard Keenan and the Rev. Nicholas Steinbacher, S.J., who [Father Steinbacher], since there is no priest in charge of the Harrisburg congregation [and its missions], for some months now has been visiting the church at Elizabethtown occasionally to the great comfort and spiritual profit of the faithful.

The same day we arrived in Harrisburg.

The next day came, from the state of Ohio, the Rev. Thomas Martin, O.P., who had letters from his Prior, and was on his way to Europe, there to collect money. He gave me one hundred and fifty dollars, which James May sent to me, at the request [241] of the Rev. Philip Borgna, in order to have it [the money] sent on to a certain widow in Ireland.

June the fourth day. Having received an account referring to the Rev. John Healy, I wrote to him, and also to my brother, [stating] that I would recall his [Healy's] faculties.

June the fourth day. I confirmed one little girl in the church of St. Patrick, Harrisburg; twelve received Holy Communion. The Rev. Father Martin sang the Mass.

June the sixth day. I held the Visitation in the church of St. Patrick in the town of Carlisle: and I gave the charge of this [mission] to the Rev. P. Maher, pastor of St. Patrick's church, Harrisburg. He is to visit this [the Carlisle mission] the first Sunday of each month.

[240] Fideles Elizabethopolitanos.

[241] *Rogatu*—by the advice, probably.

I went on to Chambersburg accompanied by the Rev. Michael Gallagher, and there, in Christ's church, I confirmed thirteen on the eighth day of June. The Rev. Patrick Rafferty, who has been in charge here for about three months, seems to be a very worthy priest of blameless life.

June the eleventh day. I made the Visitation in the church of St. Thomas, Bedford. There were present the Rev. James Bradley, who visits this church once each month, that is, the third Sunday of the month, and the above named, Rev. Mr. M. Gallagher.

The next day came the Rev. Mr. Meyers [Rev. Henry Meyers?], pastor of the church in the town of Cumberland in the state of Maryland. I gave to him the faculties of this diocese for the benefit mainly of those who are living near the territory assigned to him by the Archbishop of Baltimore: these faculties to be exercised with the consent of [other] pastors [of adjoining missions in Pennsylvania]. The Rev. Mr. Terence McGirr also came here [to Bedford]. About sixteen were confirmed, among these were two [ladies], converts from protestantism. This flock is small; but there is hope that we may be able to place a resident pastor here; for it is said that a Mr. Harman has left some houses for the support of a pastor, the use of which [houses], however, we cannot have so long as his [Mr. Harman's] sister, a certain Mrs. Byrne, is living.

June the thirteenth day, 1837. I made the Visitation of the church of St. John Baptist in a place called Harman's Bottom. There were present the Rev. Benedict Bayer, pastor of the church of St. Patrick, Pittsburg, the Rev. James A. Stillinger and the Rev. Mr. M. Gallagher. Twenty persons, about, were confirmed, and fifty received Holy Communion.

I arranged the affairs [the temporalities of this foundation] as follows: I required James [or Jacob] Riffel,[242] ——— Rice

[242] Or Rissel.

and James [or Jacob] Adams to testify in writing that they would in no way claim a right of control over the church building, the parish buildings or the land given by Mr. Michael Riddlemoser [243] for the support of the priest who shall exercise sacred functions there by the bishop's authority. He [Riddlemoser] had conveyed the property in written form to the three men [named] to be held in trust. The two first named are still living. I agreed also to their getting a charter [of incorporation] from the Legislature, by which charter they can execute duly certain acts according to law, without infringing on the rights of the pastor. These acts are required by the deed of transfer, which was drawn up by the above-named Riddlemoser, who has given nearly twenty-five hundred acres of land for the benefit of a Catholic College. There should be, by all means, a priest stationed in this place, for there are many Catholic families living there quite destitute of all the [ordinary sacramental] means of salvation.

James Adams,[244] an upright and sincerely pious man, with whom I also found lodging [during my stay at Harman's Bottom], brought me over a very rough mountain trail [or path],[245] for a distance of fully three miles, to the road which leads from Bedford to Wheeling. Then, four miles farther on, I remained over night in a tavern together with the Rev. Mr. Stillinger. The innkeeper's name was Kissel. The stage passed while we were sleeping. We, therefore, made another jaunt the next day of fifteen miles on foot to the town of Somerset. From Somerset we took the stage for fifty miles, which brought us to the town commonly called Williamsport,[246] in Washington County, on the far side of the Monongahela River.

[243] See above—entry of Oct. 17th, 1830; see also entry of Nov. 25th, 1832.

[244] Or Jacob.

[245] Per semitam asperam nimis et montanam.

[246] Now Monongahela City.

We could not find the few Catholic families who live in the town of Somerset and in a place two miles out of the town, as we neither knew their names nor their place of residence.

At Williamsport[247] live Mrs. Ihmsen and a few others [Catholics]. Mr. Boyle and Mr. Kearney live near the town. They are most earnest in their entreaties to have a priest visit them occasionally.

June the sixteenth day. We arrived by hired carriage in the town commonly called Brownsville:[248] and we found lodging in the house of Mr. Workman, whose wife is a Catholic.

June the eighteenth day. I held the Visitation in the Church of St. Peter, Brownsville. About twenty-five received Holy Communion: six were confirmed.

June the twentieth day. I visited the church of St. James, not far from West Alexandria. Five received Holy Communion on this occasion. This flock is small; and the people never have an opportunity to hear Mass on Sunday; since the Rev. Mr. Hörner, pastor of the church in the town of Wheeling [now West Virginia], visits them only at rare intervals during the year, on some days of the week [between Sundays]. A Mr. Brown lives near the church, also a widow named Dougherty: the families Robinson and Kane live some miles distant [from the church].

Towards evening of the same day we returned to Washington, a ride of sixteen miles by stage. There [in the town of Washington], at the invitation of certain Lutherans, I preached in the German Lutheran church,[249] explaining some points of Catholic dogma.

The next day I celebrated Mass in the house of the widow

[247] Guilmelmopoli, in Washington Co.

[248] "Curro conducto die decimasexta Junii pervenimus Brunopolim, vulgo Brownsville."

[249] See again entry of August 6, 1840.

Guth, with whom lives [probably a boarder] Antony Renz, a Catholic. She [the widow Guth], formerly a Lutheran, is now very well disposed to embrace the Catholic faith. Twelve received Holy Communion: five were confirmed.

June the twenty-third day, 1837. We celebrated Mass in the home of the Lady Ihmsen, a woman of great practical piety, whose husband, though a non-Catholic, proved himself yet very kind and courteous; and he procured for me the use of the Methodist church to preach. Ten received Holy Communion.[250]

The Rev. Mr. Baüer gave me thirty-three dollars, the contribution of the Germans of St. Patrick's church, Pittsburg,[251] for the support of the Seminary. He also gave me ten dollars, his own gift [for the Seminary].

June the twenty-sixth day. I wrote to the Cardinal Prefect [of Propaganda?], and also to the American Bishops, on the question of appointing a bishop for Pittsburg,[252] and I recommended three names: the Rev. Mr. J[ohn] O'Reilly, the Rev. Thomas Heyden and the Rev. James A. Stillinger.

June the twenty-fifth day, the sixth Sunday after Pentecost. I confirmed ninety persons, about, in the church of St. Paul, Pittsburg. A great number [of children] also received first Holy Communion. The pastor, Rev. Thomas Heyden, is in charge of this church since the month of April last.[253] His assistant is the Rev. Mr. William Whelan.

July the second day. I confirmed eighty in the church of St. Patrick [Pittsburg]. The Rev. Benedict Bayer,[254] pastor

[250] Presumably at the Lady Ihmsen's, where Mass was celebrated; not in the Methodist meeting-house, which served well enough for a talk or a sermon.

[251] *Puteopoli.*

[252] "De Episcopo Puteopolitano designando."

[253] The twenty-sixth day—"*26 die*", has been crossed out.

[254] Evidently the same as Baüer on June 23d above.

of the Germans, who frequent this church, assisted me. There were children also for first Holy Communion.

June the twenty-seventh day. I visited the house where lives the community of religious women, Sisters of St. Clare. They rented this house when, two years ago, they were forced to leave their Convent. Under the direction of a priest of the Order of Preachers, Van der Weijer, they have persevered steadfastly in the life of religion, praying earnestly for the authority of the Holy See to relieve [255] them, burdened by the orders and the acts of the bishop of Detroit. With me [in this Visitation of the Sisters] were the Rev. Benedict Bayer and the Rev. James Ambrose Stillinger. I insisted that Father Van der Weijer must leave the place [must go elsewhere]. Though I have no knowledge or even a suspicion of wrong, as touching his moral life, yet either in stubbornness, or by an excuse of ignorance of the law, he has been celebrating Mass, despite the prohibition which I gave him, which prohibition, under existing conditions, was necessary.

I gave faculties to the Rev. Mr. Stillinger to hear their [the Sisters'] Confessions, as Extraordinary. This he did on the feast of SS. Peter and Paul.

July the third day. I again visited them [the Sisters]; the Rev. Mr. Heyden was with me. I then appointed him to be ordinary confessor to the Sisters.

July the third day (again). I held a meeting [256] in the house of the Rev. Mr. Bayer, with whom I have been stopping during my present visit in Pittsburg. I made a promise to Joseph Snyder and others, who are preparing a building, and offering

[255] There is apparently an error in the Latin text—a slip of the pen. Auctoritatem S. Sedis ut sibi mandatis et actis Epīs. Detroitensis gravatis subvenirent implorantes" (should be *subveniretur* or *subveniret*).

[256] *Coetum habui.*

[257] The date is out of order in time; but entered, as the Bishop evidently intended it, after the record of work done in Pittsburg.

it for divine services, and asking that it be considered a church for the use of the Germans in Bayardstown, that I would send them a German priest as soon as I had one free to send. I said, however, that I would make no change in the [present] standing of the church of St. Patrick.

June the twenty-ninth day.[257] I dedicated to the service of God the church of Saints Peter and Paul near the town of Beaver. The building is of wooden frame, erected on ground given for the purpose by a non-Catholic, James Hemphill. This gift is due mainly to the interest taken in it by John C. Murphy, with whom I left the deed of transfer, to have it entered in the [County] Records. The Rev. Thomas Heyden preached [on this occasion]. There were present also the Rev. Mr. Benedict Bayer and Rev. Michael Gallagher. Ten persons were confirmed, sixteen received Holy Communion, four infants were baptized, and one contract in matrimony duly witnessed on this same occasion.

July the fifth day, towards evening, we took a boat,[258] the Rev. Mr. M. Gallagher and myself, in order to reach FREEPORT,[259] twenty-eight miles distant by way of the canal. But we had gone only twelve miles when the boat stopped[260] for want of water, the frequent heavy rains having broken the banks of the canal. I then walked nine miles to the town of Tarentum.[261] From Tarentum to Freeport I rode a horse, which was loaned[262] me by a Mr. Moss. I heard Confessions [at Freeport], and the next day confirmed about twenty; forty receiving Holy Communion.

[258] *Cymbam ingressus.*

[259] *Liberoportum.*

[260] *Constitit cymba.*

[261] Described in Day's *Collection* as a town on the Alleghany River, 21 miles from Pittsburg.

[262] Equo mihi a Dnō Moss accommodato Liberoportum vectus.

July the eighth day. We were brought, together with two ladies,[263] named Gillespie and Cook, to the church of St. Peter,[264] near Buffalo Creek.[265] About fifty were confirmed. Nearly one hundred approached to receive Holy Communion during the three days of our stay there [at Buffalo Creek].

July the eleventh day. The Rev. Michael Gallagher went away, as the Rev. Joseph Cody had come there the day before. He [Father Cody] is now to take charge as pastor of the place.

July the twelfth day. We were taken through the woods in a heavy wagon:[266] we had dinner with a Mr. Collins, an old man, who is living here now forty years. Towards evening we arrived at the town commonly called Morrinsville,[267] and we found lodging at the house of Mr. John Murrin.

July the thirteenth and fourteenth days. We celebrated Mass in this [Mr. Murrin's] house. Fifty persons received Holy Communion: twenty-four were confirmed.

July the fifteenth day. We arrived at the town of Butler, and were received as guests of John Sweeny. The same day came from Pittsburg the Rev. Benedict Bayer, in order to take care of the Germans. We had three days of spiritual exercises. Very many, fully one hundred and fifty, mostly Germans, received Holy Communion. Thirty were signed with the Holy Chrism.

July the sixteenth day. I appointed The Rev. Mr. Joseph Cody, pastor of the church of St. Patrick near Buffalo

[263] Domina Gillespie et Dnā Cook.

[264] Probably St. Patrick's is meant. See entry of July 16th below. There the church is given as St. Patrick's, also in Directories.

[265] *Prope rivulum qui a bubalis vocatur.*

[266] *Plaustro per sylvas vecti.*

[267] *Murrinsville.* The Bishop's spelling of this place is uniformly, throughout the diary, *Morrinsville;* yet he gives the man's name here *John Murrin.*

Creek;[268] I gave him charge also of St. Mary's in Freeport[269] and St. Peter's in the town of Butler, and the care of all the faithful throughout the Counties of Mercer and Butler, and in Armstrong County, excepting the congregation at Red Bank. I appointed The Rev. Michael Gallagher pastor of St. Peter's church, Brownsville,[270] and to his care I gave also the faithful of the church of St. James, near West Alexandria. These two[271] [Brownsville and West Alexandria] have usually constituted one charge. To him [Father Gallagher] I committed also the care of all Catholics living in the Counties of Greene, Fayette and Washington. As the Rev. Mr. B. Bayer was returning to Pittsburg, I sent letters by him to the Rev. Mr. Gallagher, in which I urged him to take up the work of the pastoral office without delay.

July the eighteenth day. I, together with the Rev. Henry Herzog, who had just come to Butler, visited the Catholics in the vicinity of Mercer. We celebrated Mass in the home of John Jennings. Thirty received Holy Communion. Three were confirmed. Ten were baptized, one of whom [a woman], an adult, came to accept the faith on the occasion of her marriage.

Proceeding by stage during the night, we arrived at Meadville early in the morning of the nineteenth day of July.

July the nineteenth day. I wrote from Meadville to His Eminence Cardinal Fransoni. I wrote also in answer to some complaints made by the Germans [at Pittsburg?]; and I told them what I had done for the Sisters of St. Clare.

I wrote also to the Most Rev. Paul Cullen.[272]

[268] Prope Bubalorum rivulum.

[269] Liberoportu.

[270] Brunopoli.

[271] *Adunari solitos.*

[272] Afterward Cardinal. Paul Cullen was president of the Irish College, Rome, 1832-1849; Achbp. of Armagh, 1850-1852; Achbp. of Dublin, 1852 to time of his death, 1873. He was made Cardinal *1866.*

I wrote to the Rev. Mr. Hörner, Wheeling,[273] informing him that for the future he would be free from the care of the faithful living near West Alexandria; but telling him that he may exercise the sacred functions of the priestly office there at any time in case of urgent necessity, or, in fact, anywhere in the diocese, with the permission of the local pastor.

Early in the morning of July the twentieth, Paul Girard brought me in a carriage from Meadville to his own home in the French settlement. I celebrated Mass there: the Rev. Henry Herzog also celebrated the sacred Mysteries. After dinner I heard Confessions for four hours. The next day forty persons received the Holy Communion: twenty-four were confirmed. The Rev. Mr. Herzog celebrated the High Mass: The French did the [choir] chant with admirable harmony: The girls also sang their own hymns between the parts of the chant. In the afternoon many of the people assembled [again] to adore the Most Blessed Sacrament[274] and to sing hymns of devotion.

At five o'clock in the morning of Saturday, the twenty-second day of July, we celebrated Mass: Many of the people were present. This same day, the last of our Visitation, they began the work of building a new church of wooden frame. In order to encourage them in this work [of church-building] I gave them fifty dollars; and I promised them later on, when the building is finished, and title to the property is in my name, that I would give fifty dollars more.

Miles Tinney came here [to the French colony] in order to bring me with him in a carriage to Cussewago Creek, a distance of twenty-three miles. But, when we had made this journey, and were now approaching the house of John Patri,

[273] Now West Virginia, then Virginia.

[274] It is hardly probable that the Bishop carried a monstrance with him in these long and laborious journeyings through the diocese. Likely, therefore, this was simply an hour's prayer before the Holy Sacrament reserved until the Mass of the next morning.

word was brought to us of the death[275] of his [Patri's] younger son. We remained, over that night, in the house of John Sweeny. The following two days we stayed at the home of Tinney himself. We celebrated the Funeral Mass for the youth [son of John Patri], with the body present, in the church of St. Philip Beniti. Forty approached to receive Holy Communion, and six were confirmed during the Visitation [in St. Philip's].

On Wednesday, the twenty-fifth day of July. I set out again on the way, in a carriage driven by Alexander Sweeny and Edward Tinney. We arrived after noon at the German settlement,[276] and stopped in the home of Jacob Peffer.

July the twenty-fifth day, 1837, I wrote to M. A. Frenaye, Esq.

July the twenty-sixth and twenty-seventh days. We celebrated Mass in the home of Jacob Peffer. Eighteen were signed with the Holy Chrism, and about thirty received Holy Communion. The twenty-six German families, who live in this vicinity, are now preparing to build a church of wooden frame. Indeed they have begun the work. I gave them twenty-five dollars in order to encourage them in the work of building.

From this place [Elk Creek?] I was brought by carriage to Girard[277] by E. Smith, who lives in Girard, in order to preach to the few Catholics who live in that vicinity and others, who were curious[278] to hear me. I preached there [in Girard] in a building formerly occupied by the Free Masons,

[275] Apparently this was a "sick call".

[276] The same apparently as the place described after May 26, 1834—*Near Elk Creek*, called by some "New Germany".

[277] Girard described, in Day's *Collection*, p. 327, as "a village in Erie County, sixteen miles west of the town of Erie, on the road leading to Cleveland, also on the stream Elk Creek."

[278] *Aliisque prurientibus auribus.*

now used for the meetings of the Methodists, on this same day, the twenty-seventh [of July]. Smith himself, a merchant, has some affection for the Catholic religion. His father is a convert to the Faith from the sect of the Baptists. But he [this E. Smith] is considered to be a Presbyterian. An old man [named] Ward, living three miles away [from Girard], near Lake Erie, is a Catholic; but his children generally [279] [daughters] follow the ways of the sectarians. This adds much to the deep sorrow of the old man.

July the twenty-eighth day. I went to Erie, and I found lodging with a certain native of Poland, named Vonowski. This Vonowski [280] was paid by the Catholics for accommodating me.

July the twenty-ninth, thirtieth and thirty-first days. I celebrated Mass on the porch of the house of this same [Vonowski], where an altar was erected and very tastefully adorned with flowers and branches. More than sixty received Holy Communion. About forty were confirmed. Sunday afternoon I preached in the Courthouse on the Sacrament of Penance.

August the first day. I went to Jamestown,[281] in the state of New York, by stage-coach, which was more a lumbering wagon [282] than a coach. This town lies along the shore of Lake Chautauqua.[283] The distance is fifty-two miles [from Erie].

The next day. I went on [from Jamestown] to the town of Warren,[284] in the state of Pennsylvania, a distance of

[279] Pleraeque eius filiae.

[280] Not a Catholic, it would seem.

[281] *Jacobopolim* (vulgo Jamestown).

[282] "*potius plaustro.*"

[283] Spelled *Chateauque* in MS.

[284] Warren had been cut out of the visitation in 1836, it appears, from circumstances at Loyalsock. See under September 13, 1836, above.

twenty-two miles. There is no stage route, direct, from Erie to Warren.[285]

August the third, fourth and fifth days. We celebrated Mass in the [humble] hut[286] of Joseph Archbold, who lives nine miles from the town of Warren, near the Manor known as Irvine,[287] not far from the town of Youngsville. Six persons received Holy Communion, and two were baptized in the town of Warren by The Rev. Mr. Herzog.

August the fourth day. I preached in the Court House [at Warren]. There are some Catholic families living throughout this County; but they are widely scattered, and their children hardly keep the Faith, for they have not the means of instruction. The first priest, indeed, who is known ever to have visited this County is The Rev. Mr. Herzog. He, indeed, with untiring zeal and industry, goes frequently to visit the Catholics of several Counties, that is, of Warren, Erie, Venango and Crawford.

There is in Warren County, near the Alleghany River, a tract of land which belongs to the Indians. These Indians are the heirs of the Indian[288] [Seneca Chief] "Cornplanter", and have legal title to the land. The tribe is known as the Seneca, and lives in the state of New York [on the Tonawanda and Buffalo reservations].

After a jaunt of about thirty miles from the home of Joseph

[285] The reason, apparently, for going to Jamestown.

[286] *Tugurio.*

[287] "Prope Irvine diribitorium Litterarium." The terms are rather unusual: see Suet. *De Vitis XII Caesarum, Claudius*, n. 18. The place, however, is described in Day's *Collections*, p. 653, and includes a large tract of land, an inn, "The Cornplanter Hotel", a village, the prospective town of Cornplanter, and the palatial residence of the Irvines.

[288] A half-breed, John O'Bail by name. He was associated with Brandt and Queen Esther in the Wyoming and Cherry Valley massacres. See Day's *Collections*, pp. 654, 655, 656.

Archbold, we arrived at the church of St. Stephen, near Titusville,[289] and found lodging with Patrick Sloan.

August the sixth day, 1837. I celebrated Mass in the church [St. Stephen's]. The Rev. Mr. Herzog was there also. I celebrated there again on the seventh, in order to give the faithful the opportunity of receiving the Sacraments. A few only approached to the Sacraments. Fourteen were confirmed, and about the same number received Holy Communion.

August the eighth day. I celebrated Mass in the home of Michael McGarrel, near a place that is called Pit Hole. Five were confirmed here, and six received Holy Communion.

August the ninth day. I celebrated Mass in the home of John Henry, near the Alleghany River. Six received Holy Communion. I witnessed also the marriage of Margaret Henry and Jesse Nellis.[290] Towards evening [of this same day] we reached the home of Jacob[291] Eiserman, thirteen miles distant. This is near the church of St. Michael, in Venango County. The Rev. Mr. Herzog has been making this his residence since the month of March [last]. I remained six days in the home of Jacob Eiserman, and celebrated Mass in the Church of St. Michael. Twenty-six were confirmed on Sunday, which was the thirteenth of the month; and fifty, at least, received Holy Communion. After celebrating Mass on the feast of the Assumption, we went to the home of John Moore, and said Mass there on the sixteenth. Four were confirmed; and ten, about, received Holy Communion. Jacob Philip Greenwold, an old man, seventy-five years of age, though lame and almost blind, walked a distance of twelve miles to the church, as an act of practical piety; he returned home, also on foot. Following a custom which prevails in

[289] *Prope Titopolim.*

[290] Cum Isaia Nellis.

[291] Or James.

some parts of Germany, the faithful [here] are wont to sing hymns in the vernacular, instead of the Gloria and the Credo. I admonished The Rev. Mr. Herzog that the rites of the Church's Liturgy must not be changed. I had given the same admonition by letter to the Rev. Mr. Bayer [Pittsburg, at St. Patrick's].

Accompanied by [two men named] Moore and Reif, we proceeded to the town of Greenville, and thence to the home of Mr. Gratz, where we remained over night. In the morning we celebrated Mass in the church of St. Nicholas of Tolentine, near Red-Bank Creek.[292] Eight, about, received Holy Communion.

August the seventeenth day. We arrived, in the evening, Daniel Aaron being our companion, at the town of Brookville.[293] There we enjoyed the hospitality of John Gallagher first; then John Dougherty was our host: Friday, at the sixth hour [P. M.?] we are to take the stage. We traveled all the night, a distance of thirty-three miles, to Corwinville [Curwensville]; then by private carriage, which we hired, six miles farther, to the home of Joseph Boone, in Clearfield County.

August the twentieth day, which was the fourteenth Sunday after Pentecost. I held the Visitation in the church of St. Francis of Assisium in the town of Clearfield. The Rev. Otho Borgess was present: For one year, now, he has had care of the faithful in this County and in other places. About twenty received Holy Communion, and six were signed with the Holy Chrism.

August the twenty-second day. I went out to the settlement [of the French?] in a carriage driven by a pious youth named Joseph Schnell. I remained, making the Visitation, two days, in the home of Schnell[294] the elder. Nearly thirty received

[292] *Prope rivulum a rubra ripa vocatum.*

[293] *Ad rivuli oppidum, vulgo Brookville.*

[294] Apud senem Schnell.

Holy Communion; but very few men among them; nearly all were women and children. Ten were confirmed. They have not yet built the church; but, day by day, they propose to begin the work. I left with Mr. Schnell an Altar Stone for use [in the proposed new church]. They have now a silver image of The Crucified and a Chalice, sent them from France, a gift to this congregation of the faithful. They still need sacred vestments and a Missal.

The church of St. Francis of Assisi [Clearfield] is still open to the winds and rains. It ought to be finished as soon as possible. But three hundred dollars would be needed to bring the work to completion; but the number of Catholics is small, and they have not the means. There are sacred vestments in this church, a Mass book and a Chalice. But the priest [Father Borgess], who has not a Chalice of his own, takes this with him when making the round of visiting other missions. He visits the Faithful here very seldom, and not even at regular, stated times, though he has his residence at Bellefonte [only] forty-six miles distant.

August the twenty-seventh day. I made the Visitation in the church of St. John the Evangelist, in Bellefonte. There were present the Rev. Otho Borgess, the pastor, and Rev. James Bradley, who came here [to Bellefonte] yesterday. About thirty received Holy Communion. Six were confirmed. The pastor lodges in the house of Henry Tammany, where I also found lodging for four days. But he takes his meals with Dennis McCafferty. The faithful here are few, and they can hardly contribute enough to support a pastor. He [the pastor] celebrates Mass in this church twice each month, on Sunday.[295]

August the thirtieth day, after a journey of thirty miles,[296] I held the Visitation in the church of All Saints, in Lewis-

[295] Bis per mensem, die dominica.

[296] Probably made the day before.

town.[297] Two only received Holy Communion. Seven received the Sacrament of the imposing of hands [Confirmation].[298] Very few Catholics, indeed, live in this town, or in the County [Mifflin]. There is a house, quite neat,[299] built near the church for residence of the pastor. It is given to a family just to take care of it, certain rooms being set apart for the use of the priest when he comes to visit this mission. In the little church here are sacred vestments, a Chalice and a Missal.

September the first day. I went, by stage, to the town of New Berlin, forty-five miles from Lewistown. The next day I went eleven miles to Northumbria, and then twelve miles, by boat,[300] through the canal, to the town of Milton.

September the third day. I signed six with the Holy Chrism in the church of St. Joseph, near Milton. The sermon was delivered by the Rev. Arthur Wainwright: but in the evening the Rev. Nicholas Steinbacher, S.J., preached.

As Mr. Jacob[301] Spring, who died recently, has left to me by will[302] all his temporal estate for the support of a pastor [at Milton], I announced that it is my purpose to appoint a priest, who is to make his residence near the church, and have the care of the faithful. I have in mind, therefore, after the first day of October next, to see this plan realized.[303]

297 *Ludovicopoli.*

298 *Ad manuum impositionem suscipiendum accesserunt.* The first time, and, I think, the only time the bishop uses this rather unusual expression. Though ambiguous, if it stood alone, there can be little room for doubt about its meaning in this instance, when it is compared with other visitations.

299 Satis pulchra.

300 *Cymba per canalem.*

301 Or James.

302 The text of this will is printed in Father Breckel's pamphlet, *History of St. Joseph's Church*, Milton, 1905, pp. 29-30.

303 The *Catholic Herald* of Oct. 5, 1837, records the realization of

September the fifth day. I confirmed thirty in the church of St. Patrick, Pottsville. The Rev. Mr. A. Wainwright has begun the work of enlarging this church, or rather building it up anew, from the foundation. The success of this undertaking is hardly assured, as the money needed is not in hand.

September the seventh [304] day. I confirmed twenty persons in St. Peter's church, Reading. The Rev. Mr. Collinus McKinnon celebrated the High Mass. He is an Alumnus of the Urban College [Rome], and came here recently with the Rev. Nial McLeod, intending to return to Nova-Scotia. My brother preached [on this occasion].

September the eighth day—having finished the Visitation, I returned, towards evening, to Philadelphia. THANK GOD.

October the twenty-first day. Came here from Ireland the Rev. Mr. Edward Barron, from the diocese of Waterford. He is one of a very good family, himself a man of piety, of learning, and other qualities, which mark him out as a man of distinction and character. A short time after this I placed him [Father Barron] in charge of the Seminary.

November the nineteenth day. I visited the town of Trenton [New Jersey], and I blessed the cemetery near the church of St. John the Baptist in the town of Bloomsbury. I confirmed more than thirty persons. The Rev. Mr. Barron preached.

November the twenty-eighth day. My brother set out for

this plan thus: "Rev. Edward McGennis has been appointed pastor of St. Joseph's congregation, near Milton, with charge of all the Catholics in Northumberland, Union, Columbia and Lycoming counties. He will celebrate Mass at St. Joseph's, near Milton, on Sunday, the 15th inst. His residence will be there." (Quoted also by Father Breckel.) Father McGennis was ordained Sept. 30, 1837.

[304] The number has been changed. It can hardly be discerned, even with a reading-glass, whether six or seven is the original.

Pittsburg, in order to take charge of the church of St. Paul, and to act as Vicar General [for Western Pennsylvania?]. Eight days ago The Very Rev. Mr. Heyden, named for the see of Natchez, left there [Pittsburg] in order to seek counsel on the question of accepting the bishopric.

December the third day. I made public announcement of the appointment of the Very Rev. Mr. Barron as Vicar General, and pastor of St. Mary's [the cathedral].

Eighteen Hundred and Thirty-eight (1838)

January the seventh day. I assisted at the consecration of the Bishop (titular) of Basileopolis, the Rt. Rev. John Hughes, to be the Coadjutor of the Bishop of New York. The consecrating prelate was the Bishop of New York, John Dubois; the senior assistant was the Rt. Rev. Bishop of Boston, Benedict Fenwick. The consecration was in the cathedral church of St. Patrick, New York.

January the eighth day. Returning from New York, I went to the church of St. John the Evangelist, intending to make my residence there for the future. The title to the property is in my hands, and the church itself belongs to my administration [both, by right, as Administrator of the diocese].

January the twenty-second day. Came to Philadelphia the Bishop of New York [Dubois] and his Coadjutor [Hughes]. But the venerated old man [Dubois] was taken suddenly and seriously ill, stricken with apoplexy, as it is called. He remained for two weeks and a half; then, though he had not recovered his strength, he returned home.

March the fourth day. I confirmed one hundred and twenty-six persons in the church of St. John the Evangelist.

March the twenty-fifth day, which was the fourth Sunday of Lent. I gave the Sacrament of Confirmation, in the church of St. Joseph, to one hundred and seven persons. I was assisted by the Rev. Father James Ryder and the Rev. Father Felix Barbelin, S.J.

April the twenty-second day, which was the first Sunday after Easter. I confirmed two hundred and eighty-seven persons in the church of St. Mary, in the city. I was assisted

by the Rev. Mr. E[dward] Barron, the Rev. Mr. Peter Richard Kenrick,[305] and the Rev. Mr. C. I. Carter.

May the twenty-third day. I sent to Rome, to the Urban College, Henry Balfe.

June the tenth day. I gave Confirmation to fifty-eight persons, in the church of the Most Holy Trinity in this city. On the same day the Rt. Rev. John Purcell, Bishop of Cincinnati, preached in the church of St. John [Evangelist]. He is passing on his way to Europe.

NINTH EPISCOPAL VISITATION. 1838

June the thirteenth day. I started out alone on the way to make the Visitation. About three o'clock in the afternoon I stopped for lodging, at the house of Nicholas Buck, in a place called Bucksville, near the church of St. John the Baptist, in Haycock Township [Bucks County].

June the fourteenth day. I confirmed, in the above-named church, twenty-nine persons. I was assisted by the Rev. Mr. James Maloney, who has charge of this church now since last year,[306] and visits it the first Sunday of each month.

June the sixteenth day. I went to Easton, and the day following, which was the Sunday within the Octave of Corpus Christi, I confirmed twelve persons in the church of St. Bernard [Easton]. There was present, besides the priest just named [Father Maloney], the Rev. Mr. John Dunn,[307] who arrived in New York the beginning of the week [just passed]. This same day my brother set sail from the port of New York.

June the seventeenth day. After a journey of seventy miles,

[305] Always elsewhere, "my brother"—*Frater meus.*

[306] See August 9th, 1837. There it is stated that Father Herzog, who was formerly at Haycock, has been living at St. Michael's, in Venango county, since March last, 1837.

[307] First rector of St. Philip Neri's, 1840.

by stage, from two o'clock in the morning to eleven o'clock at night,[308] I reached a place called "Canaan's Corners". The next day I completed a journey of twenty miles, approximately, to a place where thirty-four Catholic families are settled [Mount Pleasant?].

June the twentieth day. I dedicated to divine service a church in Mount Pleasant Township, in Wayne County, under the invocation of St. Juliana Falconieri. There were present the Rev. Mr. John Dunn, Rev. Mr. Henry Fitzsimmons and Rev. Mr. James Maloney. About twenty received the Sacrament of Confirmation, and fourteen approached to Holy Communion. The next day I returned to "Canaan's Corners", known also as "Clark's Corners"; and the day following I arrived in the town of Carbondale.

June the twenty-fourth day, which was Sunday. I confirmed seventy-eight persons in the church of St. Rose of Lima, in the town of Carbondale. Nearly seventy received Holy Communion. The Rev. John Dunn preached [on this occasion] with much force and earnestness. The Rev. Henry Fitzsimmons has the care of this congregation for, now, nearly two years. He is a man of recognized piety and zeal.

June the twenty-fifth day. We passed over a distance of thirty miles, to the town of Montrose: and the next day, after another jaunt of fourteen miles, we stopped at the house of Michael Power.

June the twenty-seventh day. I confirmed thirty-seven persons in the church of St. Augustine, near Silver Lake. About fifty received Holy Communion. In the evening we returned to the town of Montrose; and early the next morning we went out nine miles to a town called New Milford, where we cele-

[308] Ab hora secunda post mediam noctem usque ad horam undecimam post meridiem.

brated Mass in the house of Mr. ——— Byrne.[309] He [Byrne] and one other received Holy Communion. At five o'clock in the afternoon I preached in the public school-house. The bell of the Episcopal church, near by, was rung to assemble the people to hear me. This same night we passed on a distance of thirteen miles, and the next morning nine miles more to the home of Mr. Edward White in Binghamton [New York]. We celebrated Mass in the new church. Afterward we went on again seventeen miles, and found hospitality in the home of Mr. Thomas Donnelly. The next day, which was Saturday, as also Sunday and Monday, we celebrated Mass in the church of St. Francis Xavier, in the town of Friendsville, where twenty-five persons were confirmed, and about eight received Holy Communion. There are one hundred and fifty families living in these two congregations, that is, St. Francis X.'s and St. Augustine's [Friendsville and Silver Lake]. They need a pastor and a larger church.

While making the journey of thirty miles from Friendsville to the town of Towanda, the horse ran away, and I was in great peril, but escaped [unhurt]. The Rev. Mr. Fitzsimmons and an old man, Thomas Donnelly, who were in another carriage, ahead, were thrown out, and narrowly escaped injury. We remained in the town of Towanda over night, and the next morning the Rev. Mr. Fitzsimmons baptized about thirty infants, and heard the Confessions of the men who are engaged in digging the canal.

[309] The identity of Mr. Byrne is quite established by the following letter, which was sent to the translator by the daughter of Mr. Byrne, the Ven. Sister M. Francis Xavier, of Pittston, March 11, 1916:

"Colonel Peter Byrne has been known to me for twenty years as a Gentleman of undoubted worth and integrity. His position at the Bar and in the State Legislature shows his high qualifications. I feel confident that he will conscientiously discharge any office of trust to which he may be appointed. FRANCIS PATRICK KENRICK.

Balt., 20 Sept., 1862."

July the fourth day, 1838. I dedicated the church of St. Basil the Great in a place called Cherry Township,[310] in Lycoming County. Twenty-eight families are living in this vicinity, of whom sixteen are Germans, twelve of Irish origin. Twenty-four persons were signed with the sacred Chrism on the fifth day of July: fifty, at least, received Holy Communion. There is, in a place called Elkland Township, in Lycoming County,[311] an estate consisting of four hundred and thirty-eight acres of land, which Joseph Eck conveyed as a gift to the Rev. Mr. Leonard Neale in the year seventeen hundred and ninety-eight for the use of the Catholic Church, to erect a church building and support a priest. Archelaus Lewis has taken possession of this land, without legal title to it; but later on he bought the land in a sale, which was legally authorized in order to pay the taxes due. He [Lewis] holds the land now eleven years; but, when admonished, it appears that he is not unwilling to pay the price of the land, to make his title secure.

The day after this [July six], having made another jaunt of twenty-seven miles over a very bad road,[312] we stopped for

[310] Now Dushore, in Sullivan county, chartered a borough in 1859. See above, under entry for Sept. 13th, 1836. From Rev. X. A. Kaier, who has been Rector of St. Basil's continuously since 1863, the translator has the information, *by tradition of the old settlers*, that a cemetery also was blessed with the first chapel. As some of the Catholic families had been living on the Loyalsock since about 1820, there were probably some deaths in the meantime. The translator also has a letter from his mother, written in 1911, in answer to an inquiry about an Alsatian family, Lefévre, in which she states that when she was a little girl (she was born 1829) she had heard the older people speaking of the fact that Mrs. Lefévre, whose husband died after the family settled at Loyalsock, had walked from what is now Dushore to Pottsville in order to have the consolation of a Mass celebrated for her departed husband. The distance is, by the route which she would have to follow, probably about one hundred and twenty miles.

[311] Now Sullivan county. Sullivan was constituted a county distinct from Lycoming, the northern townships, by act of March 15th, 1847.

[312] *Via pessima.*

the night with a man named Buccalew: and the next day again we made thirty miles, to the church of St. Joseph, near Milton.

July the eighth day. I gave the Sacrament of Confirmation to above twenty persons in this church [St. Joseph's, Milton]. Sixty persons received Holy Communion. Peace and practical piety reign here under the pastor in charge, the Rev. Edward Maginnis.[313]

July the ninth day. We went, by boat, through the canal, twelve miles, to Northumbria. We waited until night [at Northumbria] for another boat to take us on to the place where the two canals [314] meet, near Duncan's Island. We reached there [Duncan's Island] at nine o'clock in the morning, and took another boat, which brought us a distance of forty-six miles to Lewistown. We arrived there about two o'clock in the morning, and said Mass that same morning in the church of All Saints. Leaving the [two] priests [Fathers] Dunn and Loughran, one to preach, the other to celebrate Mass [at Lewistown], I again took the boat,[315] about nine o'clock in the forenoon, in order to reach Huntingdon, which is forty-six miles distant; and where I had appointed to be the next morning. We reached that place [Huntingdon] about midnight; and on the twelfth day [of July] I confirmed twelve persons in the church of the Most Holy Trinity [Huntingdon]. The Rev. James Bradley assisted me. The flock [of the faithful] is small in both these towns [Huntingdon and Lewistown]. As the canal was broken [banks or dikes washed away], the result of heavy rains of the eighteenth day of last month, which swept everything before them in flood torrents, in which also

[313] Usually spelled in *Cath. Directory* of date, and the *Cath. Herald*, *McGennis*.

[314] The *Pennsylvania* and *Juniata*. Described in Gordon's *Gazeteer of Pennsylvania*, 1832, p. 146.

[315] Cymbam.

four lives were lost, we had to take the stage at Gaysport, a town near Hollidaysburg. We had to wait until nearly midnight for the stage; then proceed, during the night, for thirty miles, [first] to Hollidaysburg, thence to Newry, where we arrived,[316] relieved at the prospect of a short rest, the Rev. James Bradley, the Rev. Mr. Loughran and myself.

The Rev. Mr. William Loughran visits the faithful in Lewistown once in two months, and himself lives in the sacristy of the church of St. John the Evangelist at Bellefonte, because the Catholics there are too few, and too poor to provide a residence [for the priest]. He celebrates Mass on Sunday once or twice a month in this church [St. John's, Bellefonte]. He visits the church of St. Francis of Assisi in the town of Clearfield once every two months; so also the French[317] [in the colony in Clearfield County], who are now building a church. Occasionally also he visits a place near Carthaus Creek, and the faithful in other places widely scattered. The Rev. James Bradley vists the Catholics in the town of Huntingdon several times each year; but he asks to be relieved of this burden.

At Newry, July the fourteenth day, 1838. I wrote to the Very Rev. Mr. Barron, Vicar General. The same day I wrote to the Rev. Father Thomas Mulledy, Provincial, S.J. The same day I wrote, in answer, to the Rev. Mr. Michael Gallagher. The same day I wrote to M. A. Frenaye.

[316] I have taken this liberty in translating "*feliciter perveni*", judging from the context, and the experience with "bad roads" and "stage coaches" by night, and "canal boats", since the Bishop left "Loyalsock" or "Cherry Township", on the sixth, that relief at the prospect of a short respite is more accurately the Bishop's meaning than the simple and literal adverb *safely* or *happily*. Either translation is *true*, but the latter hardly expresses what is meant. They were naturally delighted to get their feet on the ground, with the promise of a night's rest outside a lumbering coach, or a "passenger canal boat", such as were used the first half of the last century.

[317] See above. Entries for Aug. 19, 1835; Aug. 22, 1837.

July the fifteenth day. I gave the Sacrament of Confirmation to about seventy persons, in the church of St. Patrick in the town of Newry. The Rev. Mr. Thomas Heyden preached.

July the seventeenth day. After covering a distance of fourteen miles, by railway carriage,[318] to a very high point in the Alleghany mountain-range, we proceeded on horseback to the home of Prince Demetrius A. Gallitzin, who was ordained to the priesthood in the year seventeen hundred and ninety-five, and now for nearly thirty-nine years has lived in these mountains, taking care of the spiritual life of the faithful. His [Gallitzin's] father was a Russian prince, ambassador to the Netherlands; his mother Amelia, the Countess of Schmettau. He was born the twenty-second day of December, seventeen hundred and seventy. In seventeen hundred and ninety-two he came to America, to get a practical knowledge of customs and laws.[319] A short time after [coming to America] he entered the Baltimore Seminary of St. Mary, and gave up all claim to his family rights in order to become a servant and herald of Christ. November the twenty-first, seventeen-ninety-four, he was ordained subdeacon.[320] Afterward he was raised to the order of Deaconship, then the Priesthood; and he celebrated his first Mass on the feast of St. Joseph, in the year seventeen hundred and ninety-five. Later on, living, for a short time, with the Jesuits in the house near Conewago, he used to make missionary excursions to the Catholics living in the mountains here; until, in the year seventeen hundred and ninety-nine, he made this his residence; and, in himself, a living proof and example of perseverence, he has remained here ever since.

318 Via ferrea rheda.

319 "*Hominum mores et urbes ut cognosceret.*"

320 Gallitzin was ordained priest March 18, 1795. Neither Father Heyden in his *Life of Father Gallitzin* nor McLeod, *The History of Devotion to the Blessed Virgin Mary in North America*, give the date of ordination to deacon's orders. Miss Brownson, in her *Life of Gallitzin*, p. 94, says that he was a deacon when received into the Society of St. Sulpice, Feb. 13, 1795.

I went, the next day [July the 18th], to "Hart's Sleeping Place",[321] in Susquehanna Township, twelve miles distant from the home of Prince Gallitzin: there I confirmed seventy-three persons, in the church of St. Joseph, on the nineteenth day of July. Here lives the Rev. Mr. Lemké[322] on land which he bought with his own personal money last year. There are about one hundred and twenty families in this congregation: they are generally poor people, but they are strong in practical piety and sincere moral worth. The pastor [Father Lemké] is much esteemed for his devotion to duty and zeal for religion. He requests, however, to be relieved of the burden of visiting the sick in the Loretto congregation, and also the care of the faithful of the congregation in the town of Johnstown, because they are too far away.

July the twenty-second day, which was the seventh Sunday after Pentecost. I confirmed one hundred and eighty-seven persons in the church of St. Michael, Loretto. Seventy were confirmed the day before. There were present the Rev. Demetrius A. Gallitzin, Rev. William Loughran, the Rev. Terence McGirr. The Rev. Peter Lemké celebrated the Mass. At four o'clock in the afternoon I preached on the forgiveness of sins in the Court-house in Ebensburg.

July the twenty-fourth day, having returned to the summit of the mountain, I went to Johnstown by railroad. The church of St. John Gualbert, which was built in this town three years ago, was sold recently, in a sale[323] authorized to pay a debt claimed by Conrad, a Catholic architect. The building was

[321] Now St. Joseph's church, Cambria County, attended from Carrolltown.

[322] Peter Lemké labored for a short time at Holy Trinity, Philadelphia, 1834; later entered the Benedictine Order; died in the monastery at Carrolltown, Cambria Co., in 1882. See sketch of his life by Dr. Lawrence Flick, *Am. Cath. Hist. Soc. Records*, 1898, pp. 129-192.

[323] *Sub hasta*—by sheriff's writ.

bought in by a lawyer named Daniel Stammart, who promises that he will leave the church to the use of the Catholics, provided one-half the entire sum due is paid in September, and security given for the payment of the remainder within one year. The people complain generally that Conrad has, in this case, offended against justice: some, however, find the fault against justice in other sources. I confirmed seventeen persons in this church [St. John Gualbert's]. The Rev. Peter Lemké, who visits this mission the third Sunday of each month, assisted me.

At three o'clock, on the twenty-fifth day of July, I started, by way of the canal, for the town of Blairsville, thirty miles distant. I reached this town before midnight, and found lodging in a tavern for the remainder of the night.

July the twenty-eighth day. I confirmed forty-two persons in the church of SS. Simon and Jude, in the town of Blairsville. The congregation enjoys peace in the exercise of piety, under the pastoral care of the Rev. James Ambrose Stillinger, who has charge here now for nine years past, and has won the loyal affections of the people. He lives [alternately] two weeks in this town, then, the two weeks following, near the church of St. Vincent. There are about one hundred families in this congregation, aggregating about six hundred souls, of whom three hundred received Holy Communion at Easter time. During the last year there were thirty births, six marriages, four deaths. The other congregation of St. Vincent has one hundred and fifty families, seven hundred souls, four hundred communicants. There were thirty-five births last year, five deaths, seven marriages.

July the twenty-ninth day, the fourth hour before noon, I boarded the boat [on the canal]: There I saw the Very Rev. Mr. [Edward] Barron, who came from Philadelphia in order to help me in the work of the visitation.

July the thirtieth day, 1838. I confirmed seven persons in

the church of St. Mary of the Nativity in the town of Freeport. The Very Rev. Vicar General [Edward Barron] preached.

August the first day. I gave Confirmation to three persons in the church of St. Patrick, near Sugar Creek.[324] The pastor here, Rev. Joseph Cody, is a sincere, God-fearing man. There are one hundred and fifty families in this congregation; and one hundred and twelve in the congregation in the town of Butler. Eighty-four of these are German; the others, who use the English language, are either Irish or of Irish parentage. There are also eighteen French families who belong to this congregation [Butler].

August the fifth day. I confirmed eighty-three persons in the church of St. Paul in the town of Pittsburg. The Very Rev. Vicar General [Barron] preached. The Mass was celebrated by the Rev. Edward Garland, who for four months now has been assistant to the Rev. John O'Reilly, the pastor of the church. Both [O'Reilly and Garland] are esteemed for their piety. The Rev. James Reid, of the diocese of Cincinnati, was present [on this occasion].

August the seventh day. I confirmed twelve persons in the church of SS. Peter and Paul near the town of Beaver. The Rev. Edward Garland assisted me. He visits this mission once each month; and, under his care, the work of religion is strong, though the flock is small in number.

August the twelfth day, and the day following. I confirmed about twenty persons in the church of St. Peter near the town of Butler. One hundred and twenty received Holy Communion. The Rev. Mr. Cody assisted me. He visits this mission the third Sunday of each month.

August the fourteenth day. I went by stage through Mercer

[324] Same as "Buffalo Creek". See Griffin's *Researches*, Apr. 1887, p. 144, note from A. A. Lambing.

to Meadville,[325] then by a heavy wagon [326] to the French settlement seven miles distant. On the feast of the Assumption of the Virgin [Mother of God] I blessed a church under the invocation of St. Hippolytus, built of wood in this same [French] settlement. Fifteen persons were signed with the Holy Chrism, twenty received Holy Communion. In the afternoon I was taken in a heavy wagon [327] to the house of an old man named Karlan, near Casewago Creek,[328] a distance of seven or eight Leagues.[329] Morgan Sweeney was the driver [of the wagon].

August the sixteenth day. Five persons were confirmed. and fifteen received Holy Communion in the church of St. Philip Beniti. In the evening the Rev. Mr. [Bernard] McCabe was taken, in a heavy wagon, by a very good man named ——— O'Neill, to the town of Cranesville, seven miles distant. I rode on horseback. The next day we went on to the German colony near McKean Corners, in Erie County, the same good man [O'Neill] still giving us his services.

August the eighteenth day. I celebrated Mass in the home of Joseph Peffer, and gave Holy Communion to sixteen persons. I also confirmed two. The church is not yet built, though a year has passed since it was begun, and title to the property has been conveyed to me. In the evening I arrived in the town of Erie. Mr. Brebender brought me in his carriage. There is a house built here [at Erie] for the residence of a pastor; and the ground floor is designed to be used as a chapel.

August the nineteenth day. I celebrated Mass in the

[325] *Pratopolim.*

[326] *Plaustro.*

[327] *Plaustro.*

[328] *Cussewago.*

[329] The first, and, I think, the only instance of the use of the word *Leucarum.* Usually the Bishop gives distances in *millia passuum* or *milliaria.*

chapel [330] in the town of Erie. I used the privilege "of celebrating in any decent place"; hence I did not bless it. The Rev. Mr. Belleis preached in German. I spoke to the people in English. Seven were confirmed on Sunday, and six on Monday. About seventy received Holy Communion. Some of the Germans have already begun to build a church without asking the permission of anyone; and they would like to have a priest appointed to have charge of this [church] who can speak their language. I promised to grant this request on condition that they convey title to the church property to me.

August the twenty-first day, at five o'clock in the morning, I took the stage; and about midnight I arrived in the town of Mercer. I celebrated Mass the next morning in the home of a Mr. Jennings, who lives along the road which leads to the town of Greenville, four miles from the town of Mercer, in Delaware Township. Six were confirmed, and twenty received Holy Communion.

August the twenty-third day, at five o'clock in the morning. I took the stage, and, proceeding by way of the town of Harmony,[331] I arrived in the city of Pittsburg about nine o'clock in the evening.

August the twenty-sixth day. I confirmed about sixty persons in the church of St. Patrick, Pittsburg. The priest Herzog was there, and also the Rev. Peter Nicholas Belleis, O.S.B., the pastor of this church.

While stopping at Pittsburg, I held [332] a meeting to deliberate upon some problems of the Germans there. This arrangement was agreed upon: The Rev. Father Balleis is to continue in charge of the church of St. Patrick; and the Rev. Mr. Herzog is to celebrate Mass in the chapel in Bayardstown.

[330] Apparently the basement chapel referred to above.

[331] Evidently the former home of the *Rappite* socialist community. See McMaster's *Hist. of the People of U. S.*, vol. V, pp. 82-120.

[332] Coetum habui.

Afterward I learned that there is a *grogshop* under this chapel: I therefore informed the said Rev. Mr. Herzog, by letter, that Mass shall not be celebrated there so long as the basement of the building is used for the purposes of a tavern.

At the time of Visitation [in Pittsburg] I named some certain new members of the board of trustees of St. Paul's, as three members of the board had resigned the office.

On Wednesday, about one o'clock, in the afternoon, I took the stage together with Rev. John O'Reilly. At the third hour after midnight we arrived at an inn near the chapel of St. James, which is not far from the town of West Alexandria. I confirmed ten persons in this church [St. James'] on the twenty-ninth day of August. Returning [from West Alexandria] to the town of Washington, I preached there in the evening, in the Court House. The next day I went in a carriage a distance of twenty-two miles from Washington to Waynesburg. A German drove the carriage.[333]

August the thirty-first day. I celebrated Mass in the home of a German,[334] and confirmed twenty-one persons, among whom was a Mr. Laziar [335] of Virginia,[336] lately a convert to the faith. I preached in the Court House. There were present the Revs. John O'Reilly and Michael Gallagher. They also celebrated Mass.[337] The church, which was begun there [in Waynesburg] under the charge of the Rev. Mr. P.[atrick] Rafferty, is still without a roof, but the faithful are now preparing to finish it. With William Gillespie [338] as a companion, who came here [to Waynesburg] to bring me in his own car-

[333] Auriga Germano.

[334] Probably the same as the *auriga*.

[335] See below, *Lazur*. Entry of Oct. 14th, 1846.

[336] Now West Virginia, probably.

[337] Probably in the home of the *German*.

[338] Ancestor of James G. Blaine, probably, or of the family of Blaine's mother.

riage, I proceeded a distance of fourteen miles, and stopped at the house of Mr. Bell, intending to make the rest of the journey to Brownsville the next day.

September the second day. I confirmed about thirty persons in the church of St. Peter, Brownsville. The Rev. Michael Gallagher, pastor of this church, resides here. He works with great zeal, and gratifying results. The Rev. John O'Reilly preached in the afternoon. Towards evening I took the stage for a continuous day and night journey. At three o'clock in the morning of Wednesday we reached Hagerstown [Maryland?]. Thence [from Hagerstown] I made another jaunt of twenty miles by stage to Chambersburg; and:—

September the fifth day. I confirmed about ten persons in the church there [Chambersburg]. The Rev. Mr. Otho Borgess has charge of this church. With the Rev. Father Dougherty [339] as a companion, I went, by carriage, to the church of St. Ignatius in the mountain; [340] and, the next day, confirmed thirty persons there, of whom eight were converts to the faith.

September the seventh day. I gave the Sacrament of Confirmation to about fifty persons in the church of St. Francis Xavier, in the town of Gettysburg. The Rev. Father Steinbacher preached in German. I lodged in the house of an Italian physician named Barlucci,[341] a very good man. [A man] named Lily brought me in his own carriage to the residence of the Jesuits [at Conewago?].

September the ninth day—Sunday. I confirmed three hun-

[339] Probably Michael Dougherty, S.J.

[340] Called, in the Catholic Directories of these years, "The Mountain church".

[341] The writing here is a little cramped. I cannot be sure about the spelling. However, in John T. Reily's "Collection of Catholic Local History, CONEWAGO", the name is given, apparently the same: Dr. C. N. Burluchy. This probably was caught from the sound—Barlucci or Burlucci.

dred and twelve persons in the church of the Most Sacred Heart near the residence of the Jesuits [Conewago?].

September the tenth day, 1838, with Father Steinbacher as a companion—I went to the town of York, twenty-two miles distant, and there signed with the Holy Chrism fifty persons, in the church of St. Patrick. The Rev. Mr. Patrick Rafferty,[342] who has pastoral care of this church since the month of April [last], is just recovering from a severe illness. He is a man to be esteemed for the blameless integrity of his life. In the church of St. Peter, Columbia, I confirmed thirty persons the day following [i. e. September eleventh]; and thirty-eight in St. Mary's church, Lancaster, the thirteenth day of September. Finally, on the sixteenth day of September, which was Sunday, I confirmed fifty-six in the church of the Most Blessed Sacrament, Goshenhoppen. The pastoral charge of this church belongs to the Rev. Father [Augustine] Balli, S.J.,[343] a pious man indeed. Toward evening I went to the town of Reading, twenty-two miles distant, and preached there in St. Peter's church.

September the seventeenth day. I returned to the city [Philadelphia]. With God's good help the work of the Ninth Visitation is done.

September the twenty-third day. I made public[344] a pastoral letter asking the contributions of the faithful for the sup-

[342] Appointed rector of St. Francis Xavier's, Philadelphia, some time between December 1, 1840, and June, 1841. See entry of June 6th, 1841; also note on same.

[343] The usual spelling is Bally.

[344] The date of this appeal, given in Father Augustine Schulte's *Sketch of the Seminary of St. Charles Borromeo*, p. 36, is Sept. 2—a printer's error, Father Schulte assures me. The *Catholic Herald*, Sept. 27, 1838, has Sept. 21. This probably is the date of writing the appeal; while the 23d, given here, may be the date of *making it public*.

port of the Seminary, or, rather, to cover the cost of a house, which I bought for Seminary [345] use.

October the seventh day. I confirmed more than one hundred persons in St. Augustine's church in the city. The Rev. Father James O'Donnell has charge of this church at present—a man esteemed for piety and zeal. The Rev. Father Thomas Kyle, O.S.A., is assistant.

October the twentieth day. I confirmed fifty-two persons in the church of St. John the Baptist, Manayunk. The most worthy Vicar General Barron celebrated the Mass. He also preached in the evening. The pastor, a man of very correct, priestly life, the Rev. David Mulholland, is a close friend of mine.

[345] The "unfinished building" at the northeast corner of Race and Eighteenth streets—then Fifth (from the Schuylkill) and Sassafras. See Father Augustine Schulte's *Sketch of the Seminary*, p. 36.

Eighteen Hundred and Thirty-nine (1839)

January the twenty-second day. The Rev. Michael O'Connor, D.D., with ten students, began to occupy the [Seminary] building of St. Charles Barromeo.

February the eleventh day. I consecrated, in the solemn rite prescribed by the Roman Pontifical, the church of St. Joseph in this city. The bishop of Philadelphia [Conwell] was there, also the bishop of Basilinopolis [Hughes, Coadjutor of New York]. The Very Rev. Father Thomas Mulledy, Provincial. of the Society of Jesus, was Assistant Priest. There were present also Father John McElroy, the pastor of the church, a man of piety and prudence, Father Barbelin, esteemed for his good life, and many other priests.

March the twenty-first day. I gave permission for the building of a new church in the district of Spring Garden. Some difficulty arose, however, about the choice of the place where the church was to be erected; definite action, therefore, was deferred for two months, until a location was determined, that chosen, namely, by the Rev. Michael O'Connor, on Fairmount Road at the corner of Biddle street. A meeting was held on this subject [of a new church] on the twenty-seventh day of May in the basement of the church of St. John the Evangelist.

May the twenty-sixth day, which was Trinity Sunday. I gave the Sacrament of Confirmation to about fifty persons in the church of the Most Holy Trinity in this city. The Rev. J. P. Dunn celebrated the Mass. Rev. Mr. Otho Borgess assisted. He is pastor of this church, having held the charge now for ten months.

Three weeks ago, that is, the fifth day of May, the Right

Rev. John Hughes, Bishop of Basilinopolis [Coadjutor of New York] gave Confirmation, at my request, in the church of St. John to about one hundred and seventy persons. I [on this occasion] went to Pottsville in order to be present at the burial services of the Rev. Arthur Wainwright, who died May the second.

June the second day. I dedicated a church in the village of Norristown under the invocation of St. Patrick. There were present the Rev. David Mulholland and Rev. James Madison Lancaster, a priest from Kentucky, who, traveling through this way, stopped here, and the Rev. Charles Ig. Carter, who celebrated the Mass. There was a sermon in the evening by the Rev. J. M. Lancaster.

June the ninth day. I confirmed one hundred and seventeen persons in the church of St. Joseph in this city. The Rev. Fathers Barbelin and Haverman, S.J., assisted.

June the tenth day, at four o'clock in the afternoon. I laid the corner stone of the church of St. Francis Xavier in the district of Spring Garden, near the city. Nearly all the clergy [of the city] were present, namely, the Very Rev. Edward Barron, V.G., the Rev. Michael O'Connor, Rector of the Seminary, by whose energy chiefly this work was begun, and eleven other priests; also [from outside the city] the most worthy pastor of the church of St. John the Baptist in the town of Manayunk, and the Rev. David Mulholland. There were also eight seminarians present, and a great gathering of people. The priests chanted the Psalms in a manner that was edifying. The entire ceremony, with its celebration, was an event of fair promise.

TENTH EPISCOPAL VISITATION. 1839

1839—June the twelfth day. I began the Visitation. The Rev. William Loughran was my companion in the work, and also, from Lancaster, the Rev. Bernard Keenan.

June the thirteenth day. I confirmed twenty-one persons in St. Mary's church in the village of Elizabethtown.

June the sixteenth day. I confirmed twenty-eight persons in St. Patrick's church in the town of Harrisburg. The Rev. Patrick Rafferty was there present.

June the eighteenth day. I confirmed fourteen persons in the church of St. Patrick in the town of Carlisle.

June the twentieth day. I confirmed three persons in Christ's church in the town of Chambersburg. The trustees have built lately a new house for the use of the pastor; but there is no pastor, since the Rev. William Loughran left the place on account of the vexations of trustees.

While the journey from Philadelphia to Chambersburg can be made now by railroad within thirteen hours, the rest of the way [to Youngstown, Pa.?], about the same distance, takes almost forty hours.

June the twenty-first day. I took the stage for a continuous day and night journey, at nine o'clock in the morning; and on the twenty-third, at three o'clock in the morning, I arrived at the village of Youngstown. A physician named McGirr received me kindly; and through his kindness a certain Mr. Waterson brought me with my baggage to the church of St. Vincent de Paul.

June the twenty-fourth day, which was the fourth Sunday after Pentecost. I confirmed ninety-four persons in the church of St. Vincent de Paul. The Rev. John O'Reilly preached. The pastor celebrated the High Mass on the occasion. The Rev. Michael Gallagher was present. The Rev. James A. Stillinger is strong in the affections of the people by reason of his good life. He is held in high esteem also by those who are outside the fold. The physician McGirr had some complaints to make against him; but, when the facts were examined, it was proved that he was innocent, though, perhaps, wanting in prudence.

The next day, with the Rev. Mr. J. O'Reilly as my companion, I arrived in Pittsburg, and lodged with the Rev. Father Joseph Prost of the Congregation of the Most Holy Redeemer, who has now the charge of the Germans in this city.

As Sister Frances Vinderoghel, of the order Sisterhood of St. Clare, has been outside [346] the convent for some months, and is even now preparing to sell the convent building near Alleghany-town, I addressed to her the following letter: [347]

To Sister Françoise Vinderoghel,
of the Sisterhood of St. Clare:—

In virtue of the power that we have both ordinary and extraordinary, delegated by the Apostolic See, we order you, in the virtue of holy obedience, to present yourself before us on Monday next, the first day of the month of July at ten o'clock in the morning, in the house actually occupied by the Religious of the Sisterhood of St. Clare near the town of Alleghany; this, in order to explain your reasons, and to hear our judgment and our decision on matters which regard yourselves, and which are placed under our jurisdiction.

Given at Pittsburg, the twenty-ninth day of June, on the feast of SS. Peter and Paul, the year MDCCCXXXIX.

✠ Francis Patrick Kenrick,
Bishop of Arath and Coadjutor of the Bishop of
Philadelphia, with the Power of Administrator.

The Sister above named refused to present herself, and tried to excuse herself by letter; but later on she obeyed. At the time appointed, therefore, I went to the house where the Sisters live. With me were the V. Rev. Vicar General Edward Barron, the Rev. John O'Reilly and the Very Rev. Joseph Prost, superior of the Congregation of the Most Holy Redeemer, and rector of the church of St. Patrick, that is, of the Germans, who are now using that church.

[346] *Vagabatur.*

[347] The text is written in French.

After a few brief words of explanation, it was agreed that Sister Frances Vinderoghel should within ten days pay three hundred dollars to each one of the religious women, that is ten, in the community, as compensation for labor, on this condition, that they [the ten Sisters] were to renounce any claim that they might have on the house which they were then occupying. They asked me earnestly to be allowed to go, all together, to Belgium. I granted them permission to go: but I counseled them rather to enter some other religious communities in this country, for they seemed to me hardly capable of such a journey or of residence in a strange land. This affair [of the Community of Sisters of St. Clare] seems thus to be finally settled.

A few weeks before I came to Pittsburg someone, without giving his name, yet claiming to speak in the name of many others, made complaint in print, through the medium of the paper known as the "American Advertiser", about affairs in the church of St. Paul; and he called upon the faithful to vindicate their rights, which he said had been violated. I, therefore, on Sunday, which was the feast of the Commemoration of St. Paul, took occasion, in this same church, to explain from the pulpit what is the actual state of things. I endeavored to make it clear to all, that title to the church property is held in my name from the free agreement of the faithful themselves, who gave their assent to this arrangement ten [348] years ago, when I told them that I would not dedicate the church to divine worship until title to the property was conveyed to be held and controlled in my name. As to the conditions appended to this agreement, I showed them that the written form, which the trustees themselves had drawn up, placed no condition whatever, but this one:—that the property should serve the use of the congregation. I told them, moreover, that the administration of financial affairs of the church was still carried on by the trustees whom I designated; and

[348] See above—entries for September 11 and 12, 1831.

that the priests received only each one the pension which had been formerly determined, that is, six hundred dollars [yearly].

There appears no reason here to fear discord. The temporalities, in fact, are in good standing: the burden of debt is only six thousand dollars.

The Very Rev. [Joseph] Prost, who came here some months ago to take charge of the Germans, entered into some agreement with Joseph Snyder to acquire a building to be used as a church. This agreement, however, was subject to conditions, that it be approved by myself and the faithful. I did not approve it; but I said that, if either the entire congregation or a strong number of the faithful was in favor of the design, I would not oppose the plan. Beyond this I said nothing and did nothing that could be understood as involving an obligation either way.

During the past year a building was acquired [in Pittsburg] for the Sisters of Charity, to be used as an orphan asylum.

On the day of the Commemoration of St. Paul [June 30] I celebrated Mass at eight o'clock in the morning in St. Patrick's church, and confirmed sixty-one persons. On the same day I preached in St. Paul's, and, after the Mass, confirmed one hundred and fifty-five persons. After Vespers the Very Rev. Vicar General [Barron] preached on Sacrifice [probably the Sacrifice of the Mass].

July the second day. I set out on the way to Meadville [349] together with the Very Rev. Vicar General. We arrived there [at Meadville] the following forenoon at ten o'clock. Mr. Richard came to Meadville, and brought us, in a heavy wagon,[350] to the French settlement. I stopped there in the home of a Mr. Doubet. On the fourth day of July I confirmed sixteen persons in the church of St. Hippolytus; the same sixteen also received Holy Communion for the first time. About sixty [in

[349] Medopolim.

[350] *Plaustro.*

all?] approached the Holy Table. The Vicar General [Barron] preached in French.

July the fifth day, 1839. I went by stage from Meadville to Erie; and we found hospitality in the inn of a Mr. Clarke, an Episcopalian. Every evidence of respect was shown us [at the inn], and they would take no stipend from us for services rendered.

July the seventh day, which was the seventh Sunday after Pentecost. We celebrated Mass in the chapel,[351] and the Very Rev. Vicar General preached. In the afternoon I gave an exposition of the doctrine of the Infallible Church, in the Courthouse. About sixty came to receive Holy Communion [in the chapel]. Twenty-one were signed with the holy Chrism. The Germans have erected a church building of wooden frame. They did this of their own initiative; the title to the property being held in the name of eighteen men. As I would not dedicate this church building to the service of God, unless they transferred the title to me [as Ordinary of the diocese], they agreed in a written document, which they signed, to convey their right to me; but with this condition appended: that this [church] is to be for the use of the Germans, and that the priest in charge or the pastor is to use the German language in the sacred ministry—that is, in preaching. There is some evidence here of an indocile spirit; for on the very day of the Visitation some of them assembled in the said church building, singing [352] hymns and a service according to their own custom, apart from the priest and the bishop. I was quite unwilling, therefore, to be involved at all in these affairs, except in so

[351] For this "chapel" and the "church" mentioned below, see entry of August 19th, 1838. The two are evidently distinct. See also entry of July 29th, 1837, when Mass was celebrated on Vonowski's porch.

[352] Cantica et Liturgiam suo more canentes seorsim a sacerdote et episcopo. By *Liturgiam* the Bishop probably means no more than *reciting prayers.*

far as I could [possibly] save them from schism. These Germans indeed are very good people, and most sincere in their love of religion; but some are erratic [353] and too stubborn in holding to their own peculiar ways.

July the eighth day, together with the Vicar General, I went to the German settlement near Elk Creek; and the next day we celebrated Mass in the home of Jacob [354] Pfeffer. About thirty received Holy Communion. The church which they began to build several [355] years ago is not yet finished; but, to give them new courage, I gave them twenty-seven dollars in silver currency, in addition to the twenty-five given before [July twenty-six, 1837]. Towards evening a Mr. Kauck brought us, in a wagon, to Waterford.

July the tenth day. We started on [another] jaunt from the town of Waterford, riding in a heavy wagon [356] driven by Mr. McGaughey. After covering a distance of thirty miles, we stopped at an inn for the night. The next day we made the remaining fourteen miles [to Warren?].

July the eleventh day, at four o'clock in the afternoon, I spoke in the Courthouse in Warren, on the Church as a society instituted by God, and governed by the true and legitimate authority of Bishops. On account of the rainy weather [357] there was not a woman present, except one German Catholic lady, who was very eager to receive the Sacraments. But there is not a place in the town where Mass could be celebrated. There was one man also, a German, who, with much weeping, complained to us of this utter desolation of spirit, in the lack of the consolations of religion.

[353] *Nimia animi pertinacia exorbitent.*

[354] Or James.

[355] See entry of July 26th, 1837.

[356] *Plaustro vecti.*

[357] Tempus pluviosum.

July the twelfth day. We celebrated Mass in the home of Joseph Archbold, who lives nine miles distant from the town of Warren. Three received Holy Communion. We then passed on a distance of twenty-one miles, and on the thirteenth day [of July] we celebrated Mass in the home of Hugo McGarrel. Sixteen received Holy Communion here, and three were confirmed. We then proceeded eight miles farther to the home of Mr. Patrick Sloan.

July the fourteenth day. I made the Visitation of the church of St. Stephen, near Oil Creek. The Very Rev. Vicar General preached. Thirty persons were signed with the Holy Chrism; and a great number received Communion.

After a journey of about twenty miles, we arrived in the town of Franklin; and in the afternoon of the sixteenth day [of July] I preached in the Courthouse there on the honor due to the Most Holy Virgin. On the morning of the seventeenth of July I celebrated Mass in the home of a Mr. White, on the other side of the Alleghany river; and there gave Holy Communion to eleven, and Confirmation to two persons. In the town [Franklin] lives Jeremiah Clancy; and two miles away live three other families [Catholic], Frawley, White [358] and Gibbins. There are also some few families living seven or eight miles farther out.

July the seventeenth day, 1839. We took the stage, and made a journey of twenty-eight miles to the road which leads to the town of Butler. The next day, after another jaunt of twelve miles, we arrived in the town [of Butler]. There the Very Rev. Vicar General left me to go on to Philadelphia.

For two days I heard confessions, chiefly of Germans, in St. Peter's church near the town [Butler]. Nearly two hundred received Holy Communion. Thirty were confirmed. After

[358] Probably where Mass was said and Confirmation and Communion given on the seventeenth.

hearing Confessions in the morning, and celebrating Mass, I went on horseback, with the Rev. Mr. [Joseph] Cody, through the woods to the place where he resides, in Sugar [359] Creek Township. We arrived there at two o'clock in the afternoon.

July the twenty-first day, which was Sunday. I administered the Sacrament of Confirmation to about thirty persons in St. Patrick's church [Sugar Creek Township]. I spoke to the people about building a new church and a house for the priest. After the Mass some gave their names with the promise to contribute money: the next day others came, and we realized the promise of nearly one thousand dollars. With James Gillespie as our driver, and his sister Mary a companion, we were brought to the town of Freeport,[360] a distance of twenty miles.

July the twenty-third day. I gave Confirmation to about ten persons in the church of St. Mary [Freeport]. Thirty, about, received Holy Communion. We left [Freeport] after nightfall, and arrived in Pittsburg at eight o'clock in the morning [following], having made a journey of twenty-eight miles through the canal on a barge [361] loaded with merchandise.

July the twenty-fifth day. I dedicated to divine service a church under the invocation of St. Philip the Apostle, distant about four miles from Pittsburg, near CHARTIERS' CREEK. The ground [for this church] was given by Philip Smith, a truly worthy Catholic, and esteemed for his sincere and upright life. The Rev. John O'Reilly celebrated the High Mass; and there were present also the Rev. Edward Garland and the Rev. Joseph Cody. Jeremiah Dunlevy, a very good man, who lives not far from the church, entertained us at dinner.

We made the journey to the town of Washington on Friday; and on Saturday a German named ——— Macke brought us,

[359] Same as "Buffalo Creek". See above, entry for August 1st, 1838.

[360] Liberportus.

[361] *Barca mercibus onusta.*

in a carriage, to Waynesburg, twenty miles away. He [Macke] did this kindness for us at the request of Anton Kintz. We were received [at Waynesburg] by a German named Andrew Friedly, who treated us with great kindness and generosity.

August [362] [July?] the twenty-eighth day. I dedicated to divine service the church, which has now at last been built in Waynesburg, under the invocation St. Ann. The Rev. John O'Reilly preached. Twelve persons received Holy Communion: Twelve also were confirmed. The Rev. Michael Gallagher, who is to have charge of this church, was not there. He was unable to come because he had broken [363] his leg by a fall from a horse.

The next day. I celebrated Mass in the town of Washington,[364] in the home of ——— Egan. I gave the Sacrament of Confirmation to his [Egan's] daughter; and also gave Holy Communion to two. August [July?] the thirtieth day, after a journey of twenty miles made on the preceding day, I celebrated Mass in a chapel fitted up for the time on the upper floor of a building [365] belonging to John Henry Ihmsen. Six approached to receive Holy Communion: Six persons also were confirmed. I baptized his [Ihmsen's] little girl baby, born two weeks before. He [Ihmsen] has not as yet embraced the Faith; though, under the instruction and example of his good wife, he is preparing with a whole-hearted disposition [to be received into the Church].

[362] August has evidently been written here and in the entry following, by a slip of the pen, for July. *The Catholic Herald* of Aug. 15, 1839, notices the dedication of St. Ann's, a brick church at Waynesburg, Green Co., July 28. Moreover the Bishop was certainly in Philadelphia at the end of August, where he conferred Orders in St. John's, August 31 and September 1, 1839.

[363] Cruris osse fracto, ex equo decidens, venire non potuit.

[364] *Washingtonopoli.*

[365] This may mean the dwelling-house; but the Bishop's usual expression in such instances is, *apud Johannem*, etc., or, *in domo Johannis.* Here he says: "In parte superiore aedium Johannis Henrici Ihmsen".

After a continuous journey [366] of two nights and two days by stage I arrived in the village of Littlestown, and was received with welcome in the home of the truly good man James McSherry.[367]

August the third day. I confirmed about thirty persons in the church of St. Aloysius.[368] I made an earnest appeal to those who were present to endeavor by their united efforts to build a larger church.

August the fourth day, which was Sunday. I confirmed seventy-three persons in the church of the Most Sacred Heart near Conewago. The Rev. Mr. Fredet, of the Society of St. Sulpice, celebrated the Solemn High Mass, and a number of the priests and students of the Seminary of St. Mary, Baltimore, sang the plain Gregorian, with great edification to the people. They had come, as is their custom, for purposes of health, rest and recreation, to the place which is called "Pigeon Hill".[369]

August the seventh day, having finished the Visitation, I returned home.

[366] Compare this with the journey from Brownsville to Hagerstown, Maryland, described under entry of Sept. 2, 1838. The time here is much longer. Probably the route followed is the more northern and mountainous road running through Somerset, Bedford, Chambersburg, Gettysburg to Littlestown. See chart in *Gordon's Gazetteer*, 1832.

[367] In Reily's *Conewago Collection*, pp. 96-97, are given the names of three generations of this Littlestown McSherry family, "one of the oldest Catholic families in the town". Patrick is named as one of the original incorporators of the congregation, 1791 to 1800. James, evidently the same as the one here named: and "the Hon. William McSherry", one of the trustees of the proposed new church built in 1840. See also after entry of Sept. 8, 1830.

[368] Littlestown. See entry of June 26, 1842. There is the record of a new church, St. Aloysius' at Littlestown, blessed according to the rite of the Roman Ritual, by faculties granted to the Rev. Matthew Lekeu, S.J.

[369] Site of the old Seminary Farm.

September the thirteenth day. We held memorial services for the Bishop of Vincennes.[370] The clergy of the city was present, also the Rev. Philip Borgna.[371]

September the eighth [372] day—the feast, namely, of the Nativity of the Most Blessed Virgin. I administered the Sacrament of Confirmation to two hundred and sixty-three persons in St. Mary's church in this city.

September the twelfth day. Came here from Europe the Bishop [373] of Bardstown; and on the fifteenth, at my request, he conferred the Order of Deaconship on three students of the Seminary, in the church of St. John the Evangelist. On the twentieth he left here, going on to Baltimore. This very worthy prelate was born near Clermonte,[374] France, the eighth day of November, 1763. And came to America forty-eight years ago. He gave his services to the missions of Vincennes [Indiana]. After Apostolic labors [at Fort Vincennes] among the Indians [and whites], and after some years of labor in the colleges at Georgetown and in Baltimore, he was chosen to be the first Bishop of Bardstown, the twenty-fourth day of April, 1808. On the fourth day of November, 1810, he was consecrated first Bishop of Bardstown, in St. Patrick's church, Baltimore, by the Most Rev. Archbishop John Carroll.

Four and a half years ago he returned to Europe to set in order affairs connected with his diocese; and, by order of the Pope, he traveled through most of the diocese of France preaching everywhere in order to interest the the people in the work of the Propagation of Faith. Some wonderful things are reported about [miraculous] cures granted by his inter-

370 Bishop Bruté of Vincennes died June 26, 1839.

371 Rector of Mt. St. Mary's, Emmitsburg, Theological School.

372 Entered in this order — 13—8: both dates written plainly and spelled out in full—"*Decima tertia*" and "*Octava*".

373 Benedict Joseph Flaget.

374 Avernia in Galliis—now the Province of Puy de Dôme.

vention. This holy man, who is praying always, moves men, by the example of his life and his words, to the love of piety. God grant that I may be faithful to the example which he shows me, and, following where he has walked, attain to some of his virtues.

A week ago came [also] the Bishop of Cincinnati, John B. Purcell, who returned from Europe with the Bishop of Bardstown. This worthy prelate went on directly to his own diocese.

September the twenty-ninth day. I blessed solemnly the church of St. Patrick, in the town of Pottsville. My companion on the way [to Pottsville] was the Rev. Francis X. Gartland, who sang the Mass [on this occasion]. The Revs. James Miller and James Malony were Deacon and Subdeacon [respectively] at the Mass. I administered the Sacrament of Confirmation to one hundred and eight persons. This church is burdened with a debt of thirty-four hundred dollars. There is a school under the care of three Sisters of Charity. They teach about sixty girls free of charge. The pastor of this place is the Rev. Mr. James A. Miller, a good priest; but, because he is worried over the burden of temporal affairs [the debt?], which seems to him too heavy, he wishes to be relieved of the care of this church.

We returned to the city on Monday, a distance of eighty-five miles, which we made within the space of twelve hours, though we stopped two hours in the town of Reading to visit the Rev. Mr. Marshall, pastor in that place.

October the thirteenth day. I gave Confirmation in the church of St. Denis, in Haverford Township, to fifty-eight persons. The Very Rev. Edward Barron, V.G., preached. The Rev. William Loughran, the good pastor of the place, celebrated the Mass.

October the twenty-third day—came the Rt. Rev. M. Charles Forbin-Janson, of a noble [375] family, the Bishop of Nancy

[375] *De comitibus.*

and Toul [376] [in France]. He remained with us three weeks. He preached several times in French with eloquence and evident earnestness. He also celebrated Pontifical Mass on the feasts of All Saints and St. Charles Borromeo, the patron of the Seminary. On this occasion he was entertained at dinner in the Seminary.

December the first day. The church of St. Francis Xavier, in the district of Spring Garden, was opened [for divine services]. This church has been built by the energy of the Rev. Michael O'Connor, Rector of the Seminary. The Rev. Mr. William Whelan [377] has been appointed pastor. The Rev. P. Moriarty, O.S.A., preached.

December the seventh day My brother returned, having been away almost eighteen months. He had gone as far as Rome.

December the twenty-second day. A chapel was opened on the fourth street [eastward] from the Schuylkill River, near Spruce. The Rev. E. Sorin preached on this occasion. Rev. Daniel F. Devitt celebrated the Mass. I rented this house [for chapel purposes] quite reluctantly for the time only, others advising me to do so; and I did it with a view to building a church in that vicinity, after a short time, under the invocation of St. Patrick.

[376] Charles Forbin Janson was bishop from 1824 to 1844, though his successor, Basil Menjaud, was consecrated 1839, June 2. See Gams, *Series Episcoporum*. There is a short sketch of this bishop in vol. II of Clark's *Lives of Deceased Bishops in the United States*, pp. 601-604. He was apparently an exile for political reasons, and devoted himself to missionary work in the United States and Canada.

[377] See entry for June 6th, 1841. There Father Rafferty is named as rector. See also under March 4th, 1832.

Eighteen Hundred and Forty (1840)

April the twenty-sixth day, which was the first Sunday after Easter, 1840. I confirmed more than two hundred and forty persons in St. Mary's church in this city.

May the third day. I confirmed about two hundred and ten persons in St. Michael's church.

May the tenth day. I confirmed two hundred and seven in the church of St. John the Evangelist.

May the sixteenth day. I went to Baltimore to be present at the fourth Provincial Council. My companion on the way was the Rev. Michael O'Connor.

May the thirty-first day. I confirmed two hundred and eighty, almost, in the church of St. Joseph.

June the fourteenth day, which was the feast of the Most Holy Trinity. I confirmed fifty-two persons in the church of St. Peter in the town of Wilmington. My brother preached. The Rev. P. O'Reilly, the pastor, a man of very correct life, celebrated the Mass.

ELEVENTH EPISCOPAL VISITATION. 1840

June the twenty-seventh day. I set out on Visitation, together with the Rev. Michael O'Connor, Rector of the Seminary, as a companion in labor. The next day, which was Sunday, I confirmed thirty persons in St. Mary's church, Lancaster.

June the thirtieth day. I confirmed twenty in the church of St. Mary,[377a] Elizabethtown.

[377a] Probably this is an unnoticed error of the pen. Elsewhere the titular of the church at Elizabethtown is always given as St. Peter's.

July the first day. I confirmed twenty in St. Patrick's church, Harrisburg.

July the third day. I confirmed four in the church of All Saints, Lewistown.[378]

July the fifth day. I confirmed sixty in the church of St. John the Evangelist, Bellefonte. The next day I gave dimissorial letters [379] to the Rev. Mr. Timothy Flanagan, and appointed the Rev. Mr. P. Nugent in his place.

July the eighth day. I blessed a church near Frenchville, in the French colony in Clearfield County, under the invocation of the Most Holy Virgin. I was assisted by the Rev. Victor Auriac, who for some months now has been doing good service in this mission.

July the twelfth day. I made the Visitation in the church of St. Francis [of Assisi] in the town of Clearfield. There were no confirmations. I gave to Joseph Boone twenty-three dollars in payment for work done by agreement with the priest Flanagan [of Bellefonte?]; and I gave him an order to receive two hundred dollars more from Mr. M. A. Frenaye in my name, so as to provide for the finishing [380] of this church.

July the fourteenth day. I dedicated a church in a place called Grampion Hills, under the invocation of St. Bonaventure. I gave Confirmation to four on this same occasion. I also baptized John Albert, the son of Henry Boone and Katharine his wife.

July the sixteenth day. I confirmed nine in the church of St. Nicholas of Tolentine [Red Bank?].

July the nineteenth day. I confirmed ten in the church of St. Michael [Loretto?].

[378] Ludovicopoli.

[379] *Litteras dimissoriales.* The meaning of the *term* here is quite unusual. See below, June 19-20, 1842.

[380] See under entry of August 22, 1837.

July the twenty-first, in the evening. The Rev. Michael O'Connor preached in the Court house, in Franklin.[381]

July the twenty-second day. We celebrated Mass in the home of Mr. Clancy. One received Holy Communion.

July the twenty-third day. I confirmed twenty in the church of St. Hippolytus.[382]

July the twenty-sixth day. I confirmed twenty in the chapel in Erie; and fifty in the church, which the Germans have recently erected, and which is to be dedicated soon in honor of the Immaculate Conception.

July the twenty-seventh day, in the afternoon. I preached in the town of Girard. The next day Mr. Coyle, who was going to Harrisburg, brought me in a heavy wagon as far as Meadville.[383]

July the thirtieth day. I blessed a church near Mercer, under the invocation of St. Raphael the Archangel. Ten persons were confirmed. The Rev. Edward Garland was with me here. He is a man of piety, and deserving esteem for his zeal in the spiritual life.

August the second day. I confirmed twenty-four in the town of Beaver. This congregation has grown evidently strong since the good priest just named [Father Garland] has the care of it.

August the sixth day. I visited the church of St. James, near West Alexandria, and confirmed six persons. The same day, in the evening, I preached in the church of the German Lutherans,[384] in the town of Washington.

[381] *Francolini.*

[382] French colony, near Meadville. See entries of July 2d and 4th, 1839.

[383] *Me plaustro vexit Medopolim.*

[384] See entry of June 20, 1837.

The next day. I celebrated Mass in the home of Mr. Rusk, and gave Holy Communion to fourteen; fourteen also were fortified with the Sacrament of Holy Chrism.

August the ninth day. I administered Confirmation to thirty-two in St. Peter's church in the town of Brownsville. The Very Rev. Vicar General, Edward Barron had come on from the city [Philadelphia]. On this occasion he preached on Total Abstinence from the use of all liquors that can lead to the excess of drunkenness. I spoke in the evening; and twenty of the faithful took a formal pledge [385] of abstinence for the future. The association of those who make this promise was begun in Ireland two years ago by the good priest Theobald Matthew. It is a means [by united action and influence] to work against the vice of drunkenness. At the close of the month of June of this present year I published a pastoral [386] to the people, in which I recommended the voluntary taking of this pledge [of abstinence] as a measure of security [personally] and a help of example to others: and now there are five thousand men in the churches of the city [Philadelphia] united in this pledge against vice.

August the eleventh day. I confirmed twenty-two in the church of St. Ann, in the town of Waynesburg. Nearly all of these [twenty-two] were converts to the faith, brought into the Fold by the good work of that faithful missionary, Michael Gallagher.[387] Thirty-two approached to receive Holy Communion. Twenty-two united to form a Total Abstinence Society.

In the evening I preached on the honor due to the Saints, in

[385] *Sancte polliciti sunt se in posterum abstenturos.*

[386] Text of pastoral is printed in the *Catholic Herald* of June 25, 1840. Dated June 24, 1840. See enthusiasm for temperance in city churches described in *Catholic Herald* of July 9, 1840.

[387] Rector at Brownsville since July 16, 1837. See entry under that date. See his *missions.*

the Presbyterian church in the town of Jefferson. The next day I confirmed, in a private house, because there was no church in the place, five persons, who were converts to the Faith. I celebrated Mass in the home of Mr. Hunnel,[388] who himself, on this occasion, made his submission to Mother Church.

On the feast of the Assumption of the Virgin [Mother] I confirmed eighty in the church of St. Philomena, in Pittsburg. This church is [title to the property] in the hands of the Fathers of the Congregation of the Most Holy Redeemer.

August the sixteenth day. I confirmed one hundred and ninety-three in the church of St. Paul, Pittsburg.

August the nineteenth day. I confirmed six in the church of SS. Simon and Jude, in the town of Blairsville.

August the twenty-first day. I confirmed thirty in the church of St. John Gualbert, near Johnstown.

August the twenty-second day. I blessed a church under the invocation of St. Bartholomew, near Jefferson. I confirmed [also] forty persons.

August the twenty-third day. I confirmed one hundred and twenty, in the church of St. Michael, at Loretto. The Rev. Peter Lemké has the administration of this congregation since the month of May of this present year, when, on the sixth day, the Rev. Demetrius A. Gallitzin departed out of this life. In the afternoon I spoke on Total Abstinence in the Courthouse in Ebensburg.

August the twenty-fifth day. I confirmed one hundred and five in St. Patrick's church, Newry. In the afternoon I spoke on Total Abstinence in the Presbyterian church, in Hollidaysburg.

[388] A little cramped: may be Hurnel.

August the twenty-seventh day. I confirmed fifteen in the church of the Most Holy Trinity, in Huntingdon. I admonished the Rev. Mr. Bradley with sternness of his duty; for he has neglected to visit the congregation of the Germans, putting forth the plea of dissensions.[389]

August the thirtieth day. I confirmed twenty-five in the church of St. Peter, in the town of Reading. Rev. Mr. F. X. Marshall is in charge of this congregation. He is a man to be esteemed for his simple, good and upright life; but he is troubled by the annoyance of scheming men.[390]

September the first day. I visited a church of the Germans in a place called Massillum.[391] I confirmed there thirty persons. The Rev. Father [Nicholas?] [392] Steinbacher, S.J., was present with me. The same day, in the evening, I returned to the city [Philadelphia].

September the twenty-seventh day, about midnight, my brother returned from Europe, where he had gone, a second time, about the end of July.

October the fourth day, which was Sunday, I visited the church of St. Patrick in the village of Norristown, and I signed seventy-nine persons with the Holy Chrism. My brother celebrated the Mass. He also preached after Vespers. The celebrant at Vespers was the Rev. Mr. P. N. Lynch, D.D.,[392a] who was lately a student at the Urban College [Rome]; and now, returning to the diocese of Charleston, is spending a few days with us.

[389] *Praetexens turbas.*

[390] Probably refers to some passing annoyance of his ministry, though the expression *can* mean much more. "Molestia ab hominibus inquietis afficitur".

[391] For location of Massillum, see entry of Aug. 17, 1845.

[392] There is a *symbol* between *Pater* and *Steinbacher*, perhaps P. or S.; but hardly *Nicholas*. It may be Peter.

[392a] Later the third bishop of Charleston, 1858 to 1882.

October the ninth day. I went to the town of Pottsville together with my brother and the Rev. Hugh Gallagher, who was lately ordained. We remained over night with the pastor of St. Patrick's, the Rev. Edward Maginnis. I appointed the above-named priest [Hugh Gallagher] assistant to him [Father Maginnis], to whom I assigned also one-half the income, that is, three hundred dollars to each from pew-rent returns; and what the faithful freely offer on occasion of Baptism and Marriage, each one to have returns for alternate weeks.

The next day. We went, in a carriage, which a Mr. Silber loaned to us free of charge, to the town of Shamokin, twenty-six miles distant from Pottsville.

October the eleventh day, which was Sunday. I blessed a church of wooden frame in the town of Shamokin under the invocation of St. Edward. My brother preached on the Evidences of Christian Revelation. Twenty persons received the Sacrament of Confirmation. There were ———[393] Communions. The Rev. Daniel Magorien was present. He is pastor of the church of St. Joseph, near Milton, and comes here [to Shamokin] once each month.

October the twelfth day, going by railroad, in a public carriage, for a distance of nine miles, then eight miles more by the ordinary road, we arrived in the town of Danville, where few Catholics are to be found. We waited for some hours here [in Danville] for the stage, which brought us, in the afternoon to the town of Berwick, a distance of twenty-six miles. There is one, perhaps there are two, Catholics here; and there is a cemetery blessed some years since for the use of Catholics, when the canal was being dug. A building also was [then] erected to be used as a chapel; but, when the Catholics moved away, this fell into other hands, as there was no title to the ground [where the chapel was built].

[393] Space left for the number.

The next day we took the stage, when it arrived in the afternoon from the town of Mauk-Chunk. This was to bring us to the church of St. Basil the Great, which is situated on the public way [stage route].[394] We arrived [at St. Basil's][395] early in the morning of the following day, and celebrated Mass two days, for the benefit mainly[396] of Germans. Twenty were confirmed: fifty received Holy Communion. About twenty families of German origin, more than forty families of Irish origin are living here.

October the fifteenth day, having made a journey of twenty miles, we arrived, in the evening, at the town of Towanda. From Towanda we went on, in a private carriage, the following day to the town of Friendsville, which is thirty miles distant.

October the eighteenth day, which was Sunday. We celebrated Mass in the church of St. Francis Xavier, in the town of Friendsville. This church is still unfinished. One hundred and twenty received the Sacrament of Confirmation: the same number also the Eucharist. The Pastor here is the Rev. John V. O'Reilly, "A true Israelite, in whom there is no guile" [John, I—47]. We remained over night with him [Father O'Reilly], where he lives, five miles away [from Friendsville], in the house of a Mr. O'Neill. The next day we celebrated Mass in St. Augustine's church, near Silver Lake. Sixty persons there received the Sacrament of Confirmation: one hundred approached for Holy Communion.

October the twentieth day. We celebrated Mass in the town of Binghamton, in the state of New York, in a church erected

[394] The Berwick and Tioga Turnpike.

[395] Loyalsock or Cherry Township—now Dushore.

[396] I do not grasp the import of "*mainly for the benefit of the Germans*". The faith remains to-day in the descendants of the pioneer families of St. Basil's, without any apparent discrimination, quite as strong and practical among the Irish as among the German, French or Alsatian families.

there through the zealous endeavors of Edward White,[397] a man of practical piety and great love for religion. We turned aside [from the Visitation route] purposely to visit him [Mr. White], intending to return at once into the diocese. After noon [October 20] we passed over a distance of twenty-two miles to the town of New Milford, and remained over night with John Boyle. We celebrated Mass in his [Boyle's] house the next morning, and gave the Sacrament of Confirmation to two women, both converts to the Faith. Eight persons received Holy Communion. Two or three Catholic families only are to be found in this vicinity. In the afternoon we made another jaunt of twenty-six miles, and I remained over night with William McAvoy,[398] who lives near the church of St. Juliana, in a place called Mt. Pleasant Township.

October the twenty-second day. I confirmed thirteen in this church [of St. Juliana]. About forty received Holy Communion. My brother preached on the subject of the Holy Eucharist. The Rev. Henry Fitzsimons, who is pastor of the church of St. Rose of Lima, in the town of Carbondale, visits this mission once each month, usually the last Sunday of the month. After dinner we went to Carbondale, a distance of twenty-six miles.

October the twenty-fifth day, which was the twentieth Sunday after Pentecost. I dedicated to divine service a new church, in the town of Carbondale, under the invocation of St. Rose of Lima. Assistants in the ceremony were the pastor [Rev. Henry Fitzsimons], my brother, and the Rev. J. V. O'Reilly. Forty-seven were confirmed, and seven others the following day. Fifty came to receive the Holy Communion. My brother preached on the subject: The Church; and in the

[397] See above, entry of May 24, 1832 — the letter to the Bishop of Limerick at the instance of Mr. White, who then lived in Susquehanna County, at Derwent Lake.

[398] See entry of June 27, *1834*, and August 22, *1836*.

afternoon I spoke to the faithful on Total Abstinence. The pastor is esteemed as a good and zealous man. The church is built on ground which has been set apart by the Coal Company,[399] which owns the town, for public uses. It is expected that the title will be transferred to me: but, even if it is not transferred, there seems to be no danger of loss to us. Nearly two hundred families belong to this congregation. There are about fifty families in the congregation of St. Juliana.

Going [from Carbondale] a distance of six miles, to a place called Canaan's Corners, we passed on thence sixty-seven miles to Easton; and reached there [Easton] after night on the twentieth day of October. The next day we held the Visitation. Twenty-two received Confirmation. I required the Rev. James Molony,[399a] the pastor of this church [St. Bernard's], to erect a Confessional as soon as possible. In the afternoon, together with him [Father Molony], we went on to the inn of Nicholas Buck, in a place called Bucksville, which is near the church of St. John in the place called Haycock Township. Fourteen received the Sacrament of Confirmation there [in the church of St. John, B.]. The above-named priest [Father Molony] is esteemed for his piety and unassuming, straightforward life.

From this place [Bucksville or Haycock] we proceeded, through the rain,[400] twenty-two miles to the home of John Durney, not far distant from Montgomeryville, in Montgomery County. Tobias and Michael Durney brought us in a carriage. In a private oratory, which is under the invocation of the Most Holy Virgin [in the Durney home?], we celebrated Mass on the thirtieth day of October, and in the afternoon we returned to the city.

November the eighth day. I confirmed about sixty persons

[399] Societate Carbonica.

[399a] Usually spelled *Maloney* in the old Directories.

[400] *Per imbres.*

in the church of St. John the Baptist, near the town of Manayunk. My brother preached on this occasion. Rev. C. I. Carter celebrated the Mass.

November the fifteenth day. I confirmed thirty-seven in the church of St. John Baptist in the town of Bloomsbury near Trenton. My brother preached. The Rev. Mr. John Gilligan celebrated the Mass.

November the twenty-second day. I confirmed sixteen in Christ's church in the town of West-Chester.

Eighteen Hundred and Forty-one (1841)

March the thirteenth day—came the Bishop of Nancy,[401] and remained with us a week. He celebrated pontifical Mass in St. Mary's church on the feast of St. Patrick, and also on the feast of St. Joseph in St. Joseph's church. He went to Baltimore to be present at the consecration of the Bishop of Richmond, Richard Whelan, on the twenty-first day of March. He returned, and again celebrated pontifical Mass in St. Mary's on the feast of the Annunciation. On this same day the Bishop of Natchez, John Joseph Chanche, also celebrated pontifical Mass in the church of St. John the Evangelist. He also was consecrated in Baltimore on the fourteenth day of the same month [March]. In the evening [of the feast of the Annunciation] the Bishop of Basilinopolis, John Hughes [co-adjutor of New York], preached in St. John's church. The Bishop of Nancy went away on the twenty-seventh day of March, the other Bishops having left the day before.

April the eighteenth day, 1841, which was the first Sunday after Easter. I confirmed two hundred and thirteen persons in St. Mary's church in the city of Philadelphia.

May the second day. I confirmed more than two hundred in the church of St. Joseph. The Fathers of the Society of Jesus, Barbelin and Combs, have the care of this church. Their work is worthy of praise.

May the ninth day. I blessed solemnly the church of St. Philip Neri, in Southwark. This church was erected on a condition that there be no pews[402] rented in it. The Rev. J.

[401] Nancy and Toul. Forbin-Janson. See entry of October 23, 1839

[402] See the appeal, and promises as to pew-rents, signed by Father Dunn, in *Catholic Herald*, June 25 and July 9, 1840.

P. Dunn did notably good work in its erection. I appointed him pastor. He celebrated the Mass—a Solemn High Mass. My brother preached.

May the twenty-fifth day, the feast of St. Gregory the seventh, I received letters from the Bishop of St. Louis stating that my brother had been appointed his Coadjutor, and that it is the earnest wish of the Pope that he should take the burden [of governing the diocese of St. Louis]. The same day I authorized the Rev. Daniel F. Devitt to buy a plot of ground on the Third street [eastward] from the Schuylkill River, for the erection of a church.[403]

May the thirtieth day, 1841. I confirmed one hundred and eighty-five persons in the church of St. John the Evangelist.

June the sixth day. I blessed solemnly the church near Fairmount under the invocation of St. Francis Xavier. The Rev. Patrick Rafferty,[404] pastor, celebrated the Solemn High Mass.

June the twenty-seventh day. I confirmed ninety-two persons in St. Augustine's church. My brother preached on this occasion. The Rev. Mr. Moriarty celebrated the Mass. The Deacon was Rev. Father O'Dwyer; Subdeacon, Rev. Father Kyle.

July the tenth day. Came here the Rev. Mr. Maller[405] and the Rev. Thomas Burke, priests of the Congregation of the Mission, who have taken charge of the Seminary. Later came the Rev. Mr. [Antonio] Penco.

[403] The future St. Patrick's.

[404] Note, December 1, 1839, William Whelan had been appointed first rector: though Father Michael O'Connor chose the location, and, apparently, built the church, working from the Seminary, 18th and Race.

[405] Rev. *Mariano Maller*, first Lazarist Rector of the Seminary. He remained at the head of the Seminary until 1847. See *Historical Sketch* of same, 1905, p. 40.

October the tenth day. The Very Rev. Mr. Barron, V.G., blessed solemnly St. Mary's church in the town of Phoenixville.

November the twenty-first day. I consecrated[406] in the church of St. John the Evangelist the Rt. Rev. Peter Paul Lefévre, Bishop of Zelanum, to be Administrator of the diocese of Detroit.

November the thirtieth day, the feast of St. Andrew, the Apostle, my brother was consecrated Bishop in St. Mary's church by the most illustrious and Rev. Joseph Rosati, Bishop of St. Louis. He [Bishop Rosati] had asked to have my brother named as his Coadjutor. The Bishop of Zelanum [Lefévre] and I were the assistant consecrating prelates. The Bishop of Charleston and the Bishop of Nancy were present in choir. Thirty priests and thirty-four clerics [students probably] were present. The Bishop of Charleston [John England] preached on the occasion. The Bishop of Nancy went away the next day, and the following day he sailed from New York for his own country. The Bishop of Charleston went to Baltimore on the second day of December. The Bishop of St. Louis also departed for Baltimore on the seventh day of the same month. On the eighth my brother left [for the West] together with the Bishop of Zelanum.

December the fifth day. A church was dedicated to God under the name of St. Patrick. The Rev. Michael O'Connor, V.G., performed the rite of the blessing. The Bishop of Zelanum [Lefévre] celebrated the Pontifical Mass on this occasion. My brother preached. The church has been erected by the energy of the Rev. Mr. Daniel Devitt, on the third street [eastward] from the Schuylkill River.

December the eighth[407] day, early in the morning, my brother went away. His companions on the way were the

[406] The two assistant consecrating prelates were Bishops John England of Charleston and John Hughes of New York.

Bishop of Zelanum and the Vicar General just named [O'Connor].

December the ninth day. That very good man, the V. Rev. Edward Barron,[408] left for Baltimore, expecting to sail from Baltimore the following week for Cape Palmas on the coast of Upper Guinea [West Africa]. The next day the Rev. John Kelly, of the diocese of New York, followed him [Father Barron] on the same mission. May God bless this Apostolic undertaking. They sailed [from Baltimore] the twentieth day of December.

December the twenty-fourth day—came the Bishop of St. Louis [Rosati]. He remained until the eleventh of January, when he left for New York, intending to sail thence for Port au Prince in the Island of Hayti.[409]

[407] *Repeated* from second paragraph above.

[408] For an account of the Cape Palmas missions and the trials of the missionaries, see T. W. Marshall's *Christian Missions*, vol. I, pp. 602-606, ed. New York, 1865. The titular of Bishop Barron there given is Constantia: but see entry of Oct. 15th, 1850, below, where the titular is named Eucarpia.

[409] Bishop Rosati never returned. After his mission in Hayti, he went to Rome, and died there Sept. 25, 1843. See under entry of this date, p. 220. For some account of Bp. Rosati's mission to Hayti, see Hernaez, *Coleccion de Bulas, Breves y otros Documentos*, Tom. II, p. 32.

Eighteen Hundred and Forty-two (1842)

April the third day [1842], which was the first Sunday after Easter, I confirmed ——— [410] in the church of St. Mary.

April the tenth day. I confirmed two hundred in the church of St. Philip.

April the twelfth day. I started for Charleston [S. C.] to visit the Bishop [John England], who was lying seriously ill. But he died the day before my leaving [Philadelphia]. He has left a noble example of strong faith, piety and humility right up to the time of his death. We have seen in him the work of a well-spent life, and the saintly end of his labors.

When I returned [from Charleston] the twenty-first day of April, I found Bishop Conwell at the point of death. He died the first hour after midnight on the twenty-second day of April.

April the seventeenth [411] day. The Bishop of Boston, Benedict Fenwick, administered Confirmation in St. Joseph's church.

April the eighteenth day, 1842. Bishop John Hughes confirmed Doctor William E. Horner [412] in the church of St. John the Evangelist.

[410] Space has been left here for the number, but not filled in.

[411] During his own (Kenrick's) visit to Charleston.

[412] William E. Horner, Professor of Special Anatomy in University of Pennsylvania.—Writer. He published (1) *Special Anatomy and Histology*, eighth edition, in two vols., Phila., 1851; (2) *Dissector and Lessons in Practical Anatomy*, fifth edition, remodeled by Henry H. Smith, Phila., 1856; (3) *Anatomical Atlas*. See Allibone, *Eng. Authors*.

Doctor Horner was Dean of the Medical Department in the University of Pennsylvania from 1822 to 1852. See RECORDS A. C. H. S., 1903, pp. 275-298.

May the first day—the fifth Sunday after Easter. I confirmed twenty-one persons in the home of James Wilcox, in Ivy Township, in Delaware county. He himself, and his wife, recently a convert [413] to the faith, received together the Sacraments of Confirmation and the Holy Eucharist; also a number of their children. About thirty, altogether, received Holy Communion. The grandfather of the said good man [James Wilcox] came and settled here about one hundred and twenty years ago; and Mass has been celebrated here ever since priests have visited this region at all. The Rev. Father [Ferdinand] Farmer, among others, said Mass in this place, and for forty years the Rev. Patrick Kenny, who died two years ago, used to celebrate Mass in the same place. The Rev. Patrick Sheridan, [now] for six months past, says Mass here once each month, [i. e.] the first Sunday. It is the purpose now to build a church here on ground which James Wilcox will give for that end.

May the eighth day. I confirmed one hundred in the church of St. Patrick [Philadelphia].

At the beginning of this month the nuns of the Most Sacred Heart of Jesus opened a convent in McSherrystown, near Conewago. The Lady Gallitzin [414] founded this convent: that

[413] Evidently Mrs. Mary Brackett Willcox, a sketch of whose life is printed in Mr. Joseph Willcox's *Collection of Ivy Mills*, 1911, pp. 124-139. There, page 126, is Mrs. Willcox's own account of her "coming into the Church" during the pastorate of Father Sheridan, 1842. She refers to this visit of the Bishop, and says: "There were on that day about thirty confirmed, and over forty communions".

[414] See account of Madam Gallitzin, her missions in America, in *Catholic Herald*, Jan. 18, 1844. See reference to this foundation for school at McSherrystown under entry of Sept. 23, 1830. The Sisters of Charity opened this school at McSherrystown in June, 1834. They continued in charge until the building was destroyed by fire in 1840. See Reily's *Conewago Collection*, p. 81. The Ladies of the Sacred Heart remained in charge apparently until 1852, the year of the last notice of their charge in the Catholic Directory. The first notice of

is, Father Lekeu, S.J., transferred to her the house and lands formerly occupied by the Sisters of Charity.

May the twenty-ninth day. I confirmed ———[415] in the church of the Most Holy Trinity.

June the fifth day. I confirmed seventy-four in the church of St. Francis Xavier.

For four days, from Tuesday, which was the seventeenth day of the month of May, to the Saturday following, the diocesan clergy made a spiritual retreat in the Seminary of St. Charles Boromeo. The director of the retreat was the V. Rev. Mr. John Timon, Superior of the Congregation of the Mission.

May the twenty-second day, which was the feast of the Most Holy Trinity. Was opened the second [Diocesan] Synod of Philadelphia. It concluded its work on the twenty-sixth day of the month.

On occasion of the Jubilee granted by the Pope in favor[416] of Spain, the people made a spiritual retreat of one full week in the church of St. John the Evangelist. There was a great number of Communions; especially on the sixth day of June, when the retreat was closed. There were also [retreat] exercises in St. Joseph's, St. Augustine's and St. Mary's. These closed on the twelfth day of June.

June the third day. The V. [Rt.] Rev. Edward Barron,[417] Prefect Apostolic of Upper Guinea, returned to Philadelphia. He had remained four months in the place known as Cape

the Sisters of St. Joseph at McSherrystown is in the Directory of 1855. In Reily's *Collection* it is stated that they were incorporated Aug. 31, 1854, under the title of the "McSherrystown Novitiate and Academy of St. Joseph."

[415] Space for the number has not been filled in.

[416] Ad res Hispanicas in melius vertendas.

[417] Left Philadelphia for African missions Dec. 9th, 1841. See above, entry of that date.

Palmas [on the West African coast]. On the fourteenth day of the month he left again for France, intending to engage a missionary society in the same work which he has undertaken.

TWELFTH EPISCOPAL VISITATION. 1842

June the eighteenth day, the year 1842. I started on the way by railroad, going first to a place near the town of Parksburg, where the Rev. Patrick Sheridan was waiting to meet me. After taking dinner in the house of Francis Leiden, the said Father Sheridan brought me in a carriage, the priest [418] being the driver, to a place called Doe Run eight miles distant. A good man named ——— [419] Bernard received us in his own home, where he and the entire family treated us with great kindness. He [Mr. Bernard] had voluntarily offered this hospitality some days before; though formerly belonging to the Society of Friends, he at present professes no [external] form of religion, he is, however, inclined to favor the Catholics.

June the nineteenth day, which was the fifth Sunday after Pentecost. I confirmed thirty persons in the church of St. Malachy [Doe Run]. I gave Holy Communion to the same [thirty]. This church was erected three years ago in a graveyard which Catholics have held here for nearly seventy years. The title [420] [to the land] is in the name of some priest for the use of the faithful. I have been unable thus far to see this old document. I was entertained during this day at the home of Henry Farren. This little flock is strong in faith and practical religion. It is visited once each month by the good priest Sheridan, who lives in the town of West Chester. The next day, after celebrating Mass, I returned to Parksburg. I reached Lancaster the same day, before noon; and thence I wrote to

[418] Sacerdos aurigae vices obiens.

[419] Space has been left for the first name.

[420] Titulo penes sacerdotem quemdam in fidelium usum.

the Rev. P. J. Dunn, enclosing dimissorial [421] letters, which he is to hand to the Rev. Mr. Oliver Frost.

June the twenty-first day. I confirmed sixty in St. Mary's church, Lancaster. I preached also on the angelic virtue [purity of life].

June the twenty-second day. I confirmed six in the church of St. Peter, Columbia. I spoke on the Reign of Christ. The pastor of this church, Rev. Mr. Kelly,[422] is a good man.

June the twenty-third day. I confirmed twelve in St. Patrick's church in the town of York. This church is entrusted to the care of the same pastor [Kelly?], who visits each place on alternate Sundays.[423] I spoke to the people on the duties of domestic life—Religion in the home, setting before them the examples of Zachary and Elizabeth. The Rev. Philip Sacchi, a Russian [424] by birth, who lives in Paradise Township, York County, and has the care of St. Mary's chapel there, came here to meet me. A youth named Weise brought us in a carriage to the house where the chapel is, on an estate which belongs to the [Fathers of] the Society of Jesus.[425]

On the feast of St. John the Baptist [June 24] I confirmed fifty-seven in St. Mary's chapel. The above-named Father assisted me. From this place I was brought in a carriage by Mr. Delone to the church of the Most Sacred Heart, eight

[421] The meaning is quite unmistakable, though the *term* is out of its ordinary use. See above, July 5, 1840.

[422] Bernard Keenan in Directories—probably a slip of the pen.

[423] After Father Rafferty's transfer from York to St. Francis', Philadelphia, the Directories for 1842-1844 describe "Little York", "attended from St. James', Baltimore". But the name Kelly is not listed in either Baltimore or Philadelphia in the Directories of the above years.

[424] *Russus gente.*

[425] See paragraph above the entry for April 27th, 1834. The Brandt estate at PIGEON HILL.

miles distant, near Conewago Creek; and there I confirmed one hundred and fifty-seven on the following day.

June the twenty-sixth day, which was Sunday. The Rev. Matthew Lekue, S.J., by faculties from me, blessed according to the rite prescribed in the Roman Ritual, a church in the village of Littlestown, dedicated [now] to divine service under the invocation of St. Aloysius. The ground whereon this church is built is said to be described in an old deed of transfer as belonging to the Most Rev. John Carroll, then Bishop of Baltimore, and his successors. I confirmed twenty-six persons [in St. Aloysius', Littlestown]. In the evening Edward O'Reilly brought me to visit Mt. St. Mary's College[426] near Emmittsburg.[427] The next day I visited the home of the Sisters of Charity, where the Bishop of New York, John Dubois, was, their founder, or their chief promoter in the United States. He has now reached the age of seventy-nine years, and has proved his worth and his virtues by the work which he has done. On the way I stopped for dinner with James McDevitt. I was received kindly also in Gettysburg by the Italian physician Dr. Berlekue.[428] The next day I confirmed fifty in the church of St. Francis Xavier [Gettysburg]. Many Germans live here.

June the twenty-ninth day. I confirmed twenty-two in the church of St. Ignatius on the mountain, sixteen miles from Gettysburg. The Rev. Michael Dougherty assisted me.

July the first day. I confirmed forty-seven in Christ's church, Chambersburg. I was assisted by the Rev. J. A. Miller.

July the third day. Rev. J. A. Miller blessed by delegated

[426] Collegium S. Mariae ad montes prope Emmittsburg.

[427] Usually spelled EMMITSBURG: though the use in old periodicals is not uniform.

[428] See above, entry for Sept. 7th, 1838. In Reily's *Conewago*, p. 162, a name occurs, probably the same, Dr. C. N. *Burluchy*, belonging to Gettysburg.

faculties, according to the Roman Ritual, a church recently erected in the town of Shippensburg under the title of St. Mary of the Visitation. Sixteen were confirmed [here]: Twenty-four received Holy Communion. In the afternoon I spoke to the people in a place near a spring [429] on the subject of temperance. Title to the church property is in my name, but the deed is not yet in my hands. From this place I was brought in a carriage to the town of Roxbury, nine miles away; and thence eleven miles farther, over very rough [roads] and high mountains, to a place called Path Valley.

July the fifth day. I confirmed ——— [430] in St. Peter's [431] church. There are twenty-three families in this Valley and another place called Amberson Valley. We were lodged in the home of John Doyle.

July the seventh day. I confirmed sixteen in a place called Shade Valley, in Huntingdon County. This place is distant twenty-eight miles from the town of the same name [Huntingdon]. Eighteen Catholic families are living in the vicinity. The Rev. J. A. Miller visits them four times a year. With the Rev. Thomas Heyden as a companion, I went from this place to Bedford. I stopped [432] in the house of a widow, [Mrs.] B. O'Connor,[433] and the next day gave Holy Communion to seven [in the O'Connor home?].

July the tenth day, which was Sunday. I confirmed fifty in the church of St. Thomas, Bedford.

July the twelfth day. I confirmed thirty-five in the church of St. John the Baptist in a place called Harman's Bottom. One hundred Catholic families belong to this congregation.

[429] In loco prope fontem de temperantia disserui.

[430] Number not filled in.

[431] Path Valley church is listed in the Directories of the time as *St. Ferdinand's.*

[432] Diversatus.

One hundred and fifty persons came to Holy Communion. Seventy had approached the Holy Table in the town of Bedford.

July the fourteenth day, 1842. I confirmed ninety-five in the church of St. Vincent, near Youngstown. The V. Rev. Vicar General preached [Michael O'Connor?]. Doctor P. McGirr made a complaint that he had been influenced by the Rev. Mr. J. A. Stillinger to make over[434] his worldly wealth to him: but, when the charge was examined before the Vicar General, it was made clear that the complaint is without foundation. A report was made of the financial standing of this church by the above-named priest [Father Stillinger]. He showed that there are obligations to various individuals amounting to thirty-six hundred and ten *coins*, which they call dollars: Eleven hundred and sixty-nine due to builders, who, however, because they violated the contract, have no right to recover [this amount]. For pew-rent there are due to the church eleven hundred dollars. To himself, he says, is due the amount of five hundred and thirty dollars and sixty-four cents. For this sum, however, he declares that he is willing to urge no claim.

The plan to use this estate and the buildings for the Seminary was acceptable to him [Father Stillinger], as it was also to the Vicar General. I wrote, in reference to this same design, to the V. Rev. John Timon on the sixteenth day of July.

Some of the people made complaints against the priest Terence McGirr,[435] who has charge of the congregation of St. Patrick's, in the place called Cameron's Bottom. He [McGirr] agreed to give up this charge after the first day of September.

[433] Apparently before reaching Bedford. It is probable that Mass also was celebrated in the O'Connor home, as it would be most unusual to carry the Blessed Sacrament on the way for seven communicants.

[434] Se inductum . . . ut res suas sibi traderet questus est. An unusual charge from a man of intelligence or sense.

[435] Much about this trouble has been published in the RECORDS of the Am. Cath. Hist. Society. See vol. 3, 1888-1891, pp. 142 and fol.

July the seventeenth day, which was Sunday. Sixty-five persons were confirmed in the church of SS. Simon and Jude [Blairsville?]. The Vicar General preached.

July the nineteenth day. I confirmed twenty-four in St. Mary's church, in the town of Freeport.

July the twenty-second day. I confirmed twenty in St. Mary's church, near Pine Creek, seven miles from Pittsburg. A priest of the Congregation of the Most Holy Redeemer visits this church twice each month. About thirty Catholic families make up the congregation. Some are Germans, some are Irish. Present there were Rev. Fathers Tschackert and Louis Carduyvels.[436]

July the twenty-fourth day, which was the tenth Sunday after Pentecost, I confirmed one hundred in the church of St. Philomena, seventy-two in the church of St. Patrick, seventy-six in the church of St. Paul [all in Pittsburg evidently].

July the twenty-fifth day. I confirmed twelve in the church of St. Philip, near Chartier's Creek.

I announced[437] from the pulpit the boundary lines which are to mark the division between the congregations of St. Paul's and St. Patrick's: namely, Seventh street, and another street called Hand, and the bridge which is on this street, and Washington street as far as Fourth[438] [I declared to be the dividing lines].

July the twenty-sixth day, was held for the first time [in Pittsburg] a conference of the clergy. Eight priests only were present.

[436] For these two names, see *Directories* for 1842, both Redemptorists.

[437] This evidently refers to the entry of the twenty-fourth, and the announcement probably was made in St. Paul's or St. Patrick's, or both.

[438] Not easily followed without a chart, or some knowledge of the actual landmarks.

July the twenty-eighth day. I confirmed eighty persons in St. Peter's church, near the town of Butler. At the invitation of the townspeople, I spoke in the Courthouse on the subject of temperance.

I gave thirty dollars in aid of a church erected for the Germans in a place called CLEARFIELD TOWNSHIP. I promised that I would give twenty more. I provided [439] for the payment of fifty dollars through Michael McCullough to Father Louis Carduyvels in aid of a church to be built for the use of the Germans.

I received five dollars from Patrick Kelly to be paid to M. Fithian.[440] I received twenty-five dollars from the Rev. Michael Gallagher, the contribution of his [various] congregations [441] for the support of the Bishop.

July the thirty-first day. The Vicar General [O'Connor] blessed solemnly a new church erected in a placed called Sugar Creek Township. This church was built by the zealous work of the Rev. Joseph Cody, a man of unassuming, straightforward integrity, and deserving the high esteem in which he is held. Thirty-six received the Sacrament of Confirmation. One hundred and fifteen make the promise to abstain from all inebriating drink, after I had preached on Total Abstinence.

August the second day, 1842. The Vicar General blessed a new church under the invocation of St. Alphonsus in the town of Murrinsville, in Butler County. This church was built at the expense of John Murrins, who has bound himself in writing to transfer to me, to be held in trust, the deed to the prop-

[439] Apparently two distinct donations: one for a church already built, the other for a church to be erected.

[440] Publisher at this time of the *Catholic Herald*, Philadelphia.

[441] Brownsville, Waynesburg, Monongahela City. This Waynesburg in Greene County. Another Waynesburg in Franklin County was attended from Chambersburg. A third Waynesburg was in Mifflin County, visited Nov. 2d, 1830. A fourth was in Chester County.

erty, as soon as the congregation pays him the money which he expended. Fifty-six persons were confirmed.

August the fourth day. I confirmed twenty-eight in the church of St. Raphael, near Mercer. In the evening I went to the town of Greenville, twelve miles distant [from Mercer]. The next day I celebrated Mass in the home of Mr. Schonmacher, whose wife is a Catholic, and who is himself well disposed toward the Faith. Three persons received Holy Communion. Five were baptized; among these was a woman advanced in years, who had been legally married to a Catholic man named McNally. I preached on the Unity of the Church in a public school building. In the evening we made the journey of twenty-five miles, by carriage, to Meadville.[442] The next day we went on to the town of Erie.

August the seventh day. I confirmed thirty-three in St. Patrick's chapel, and forty in the church of St. Mary in the town of Erie. I preached in the Court House on the subject of Charity.

August the ninth day. I confirmed thirteen in the church of St. Francis of Assisi, in a place called McKean Township, near Elk Creek.

August the tenth day. I confirmed fifteen in the church of St. Philip Beniti, near Crossingsville,[443] in Crawford County. The place [ground?], where a new church is to be built in this town, has been transferred to me by a deed drawn up in form by ————.[444] The priest Patrick Prendergast will have this document entered in the Recorder's office.

August the eleventh day. I confirmed thirty in the church

[442] Medopolim.

[443] Apparently the same as Cussewago Creek: the name of the church corresponds, and Directories for 1843-1844 do not give Crossingsville as having a church.

[444] Space has been left for the name, but not filled in.

of St. Hippolytus, near Meadville; and gave Holy Communion to sixty-five. Sixty had received Communion two days before by the ministration of [Father] Felix Barbelin, S.J.

August the twelfth day. I confirmed seven in the home of Francis Magee, near Centreville, and gave Holy Communion to thirteen.

August the fourteenth day. I confirmed four in the church of St. Stephen of Hungary, near Oil Creek,[445] and gave Holy Communion to nine persons. The following day twelve received the Holy Eucharist from the hands of the Rev. Father Prendergast.

On the feast of the Assumption I celebrated Mass in the home of Michael McGarrel in Pitt-Hole Township, and gave Holy Communion to eight.

August the sixteenth day. I celebrated Mass in the home of Jeremi Clancy in the town of Franklin. I confirmed six, and gave Holy Communion to ten. The evening before, by the grant of a dispensation in the impediment of disparity of cult, I removed the bar to a valid contract of marriage between Thomas Espy and Mary Anna McBride. At the same time I baptized Elizabeth, born February twenty-third, 1841, and Georgiana, born May twenty-fourth, 1842, the parents[446] having made a civil-law marriage contract nearly three years ago. Mary McBride was sponsor for the children.

August the eighteenth day. I confirmed twenty-four in St. Michael's church, not far from Shippensville. There were many Communions. The Rev. Peter Steinbacher was there. He visits this church every two months, in order to care for the Germans chiefly. I reminded them that hymns in the German tongue are not to be chanted during the Mass: and that I would not lend the approval of my presence to the practice:

[445] Prope Rivulum Oleaginosum.

[446] Evidently Espy and McBride.

Accordingly the Mass was celebrated in silence. The Germans, who are very tenacious of their customs, did not heartily approve this my action. The Rev. Mr. P. Steinbacher preached in German. The Rev. Mr. P.[atrick] Prendergast also preached in English. In the evening I went to the town of Clarion, and stopped over night in the house of James Kerr. During the evening I preached in a large room of the prison. This room served as a court-room, to hear cases, before the Court House was built.

The next day I preached in the new Court-house, explaining the doctrine of [Sacramental] Confession, having explained, the evening before, the power of forgiving sins.

With Patrick Kerr as a companion, we arrived on Saturday at the home of Charles Gratz, near the church of St. Nicholas of Tolentine,[447] and the next day I confirmed ten in the same church. Twenty received Holy Communion. On the twenty-second day again, twenty approached for Holy Communion, and two were confirmed. In the evening I preached in the Court House in Brookville on the subject of temperance, from TITUS, chap. II.

August the twenty-third day. I celebrated Mass in the home of Patrick Dougherty. Three came to receive Holy Communion: two were confirmed. With the Rev. J[oseph] Cody as a companion, I made the journey by stage during the night to Curwinsville, where Hugh Levy and ———[448] Boone were waiting to bring me in a carriage to the town of Clearfield. I confirmed fourteen in the church of St. Francis of Assisi [in Clearfield]. The Rev. James Alderano Berti assisted me. He attends this church now for four months past, himself living with the French [in the French colony].

On the feast of St. Louis [August 25 or 26] I confirmed

[447] Probably at Redbank, later Shannondale.

[448] Space for first name not filled in.

twenty-seven persons in St. Mary's church, near Frenchville. Thirty-six received Holy Communion. These French are becoming indifferent, and will not contribute enough to support a priest, although there are living here fifty-five French families, and they have plenty, in land and buildings.

The good priest Patrick Nugent came here to bring me with him to the town of Bellefonte. He bears the burden of care over both these congregations [Bellefonte and Clearfield, including French colony?]. As he was very eager to get away from these responsibilities and to labor elsewhere, I yielded to this desire, [and] permitted him [i. e. assigned him] to the charge of the congregation in Chambersburg, from which place the Rev. J. A. Miller wishes to go to St. Mary's College, Emmettsburg [Emmitsburg], to give his services to the work there.

On the feast of St. Augustine, 1842 [August 28], which was the fifteenth Sunday after Pentecost. I confirmed thirty-five in the church of St. John the Evangelist in the town of Bellefonte. Sixty came to receive Holy Communion.

August the thirtieth day. I went, by stage, the Rev. Mr. Nugent being my companion on the way, to the town called Jersey Shore. Here the Rev. Nicholas Steinbacher, S.J., was awaiting me. He brought me to a place eight miles distant called Nippinoes Valley.[449] I was lodged there in the home of a Mr. Reichert; and the next day I confirmed ninety in a chapel, which is temporarily erected, but is designed to form part of a very large church. Seventy families of Germans, or of German descent, are living here, and two Irish families.

About six years ago the Rev. Nicholas Steinbacher, S.J., began this colony, having bought the land for his brethren.[450]

[449] Usually Nippenose Valley, commonly called "Nippers" Valley, now Bastress P. O., Lycoming Co.

[450] The meaning of this clause would have to be cleared up by contemporaneous details, which are not within reach of the translator.

He visits this chapel four times a year, on the fifth Sunday of the month. On occasion of these visits he remains usually about ten days. He makes his home generally [when not on these missionary excursions] near the town of Reading.[451]

September the second day. I confirmed twenty-eight in St. Joseph's church near Milton. The same number also received Holy Communion. The Rev. Daniel Magorien has had charge here for three years. I purpose now to appoint him to the church of St. Joseph near Brandywine on account of his failing health. This good priest brought me, in a private carriage, to the town of Pottsville.

Sunday, the fourth day of September. Three hundred and fifteen persons were confirmed in the church of St. Patrick in the town of Pottsville. The Rev. E. Magennis has the pastoral charge here. He has the esteem of the people. His assistant in the care of the congregation is the Rev. Mr. N.[icholas] Cantwell.

September the sixth day. Thirty-nine were confirmed in St. Peter's church in the town of Reading. I preached in the evening on Faith. The next day the Rev. Nicholas Steinbacher brought me to the church of the Most Holy Sacrament in a place called Goshenhoppen, where the Rev. Mr. [Augustine] Balli has the care of souls. I confirmed one hundred and twenty-eight in this church.

September the eleventh day, which was Sunday. I confirmed thirty-three in St. Mary's church in the town of Phoenixville. The Rev. Father Donahoe, pastor of St. Patrick's in Norristown visits this church once each month.

The clause reads: "*agris fratrum suorum causa emptis*". Were the "Fratres" the first settlers (Catholic) for whom the land was taken up by Father Steinbacher, or were they his brothers, kindred, whose money he may have used for the venture of a new Catholic settlement?

[451] Directory for 1842 places Father N. Steinbacher, S.J., at St. Peter's, Reading. See below, Sept. 4th.

Thus, by God's Grace, the work of this, the twelfth Visitation, is done.

September the twenty-ninth day. I laid the corner-stone of a church [named] in honor of St. Michael the Archangel in the town of Chester.

October the sixteenth day. I confirmed fifty-three in the church of St. John Baptist in the town of Manayunk. The Rev. Charles I. Carter celebrated the High Mass. The good pastor, Rev. David Mulholland, was present.

November the second day. I went to New York to visit the Apostolic Delegate Baluffi returning from New Granada.[452]

November the sixth day—he [Baluffi] celebrated Pontifical Mass in the church of St. John the Evangelist in this city (he is, in fact, Archbishop of Camerino). His Secretary, Thomas Gallucci, was Deacon of the Mass. Laurence Valenzi, Auditor of the Delegation, left here two days ago. At his own request I gave him a letter addressed to Emmanuel Joseph de Mosqueras, Archbishop of Bogota, and sent by him a copy of the Dogmatic Theology. I also gave two copies of the same work to the Nuntio: one to be given to the Pope in my name, the other to be retained by himself. I sent also two volumes of the Moral Theology.

November the twenty-seventh day, which was the first Sunday of Advent. I gave the Sacrament of Confirmation in the Church of St. John the Evangelist.

[452] Nova Granada redeuntem—Now Colombia, South America.

Eighteen Hundred and Forty-three (1843)

March the nineteenth day, which was the third Sunday of Lent. I confirmed one hundred and forty-two persons in the church of St. Patrick in this city.

April the thirtieth day. I gave the Sacrament of Confirmation in St. Mary's church in this city.

May the seventh day. I confirmed in the church of St. Joseph.

May the fourteenth day. I was present at the Fifth Provincial Council of Baltimore. Fifteen Bishops attended the Council together with the Administrator of the diocese of Charleston.[453] The Council held its closing session on the twenty-first. In this Council the Fathers assembled recommended the V. Rev. M[ichael] O'Connor to be Bishop [of the proposed diocese] of Pittsburg. A recommendation was also made for the erection of [new] sees in the cities of Hartford, Milwaukee, Chicago, Little-Rock, and a Vicariate Apostolic for the Territory of Oregon.

May the twenty-third day. I returned [to Philadelphia]: with me came the Rt. Rev. Guy Ignatius Chabrat, Bishop of Bolina,[454] and the Rev. Samuel Mazuchelli.

May the twenty-fifth day, which was the feast of the Ascension of Our Lord, the Rt. Rev. Peter Paul Lefévre, Bishop of Zelano, and Administrator of Detroit, celebrated Pontifical

[453] Richard S. Baker.

[454] Titular of the second coadjutor of Bardstown. He was consecrated July 20, 1834, after the resignation of Flaget in 1833, the appointment and immediate resignation of David, first coadjutor and the reappointment of Flaget. See Shea, *The Church in the U. S.*, III, pp. 600 *et seq.*

Mass. The Bishop of New York [Hughes] preached. There were present the Bishop of New Orleans [Blanc], the Bishop of Vincennes [Hailandiere], my brother, the Bishop of Drasa, who also preached at Vespers. The celebrant at Vespers was the Bishop of New Orleans.

May the twenty-sixth day. My brother confirmed one hundred and eighty-three in the church of St. Philip Neri.

May the twenty-seventh—came the Bishop of Caudiopolis, the Rt. Rev. John Odin, Vicar Apostolic of Texas. He was present at the Mass celebrated in the cathedral [St. John's]. The Rev. P. N. Lynch, D.D.,[455] of the diocese of Charleston, preached.[456]

September the twenty-fifth day. Died, at Rome, Joseph Rosati, Bishop of St. Louis: Born in the Kingdom of Naples, the thirteenth day of January, 1789, he joined the Congregation of the Mission, and [having come to America] labored in the mission fields of the United States since the year 1815. March twenty-fifth, 1824, he was consecrated Bishop of Tenagra, titular, with the office of Coadjutor to the Bishop of New Orleans. Later, from the year [1827, March twentieth],[457] he was Bishop of St. Louis. He was a man to be esteemed for his learning, his prudence, his humility, and the evident saintliness of his life.

[455] Later third bishop of Charleston, 1858-1882.

[456] Probably Sunday, the 28th of May.

[457] Space had been left for date and year. These have been placed within square brackets by the translator, and are referred to J. G. Shea's *Hist. Cath. Church in U. S.*, vol. III, p. 395.

Eighteen Hundred and Forty-four (1844)

[THE RIOTS, 1844]

May the sixth day. A gathering of Americans, who are known as the "Native American Party", was an occasion and the beginning of strife and a disorderly fight between the Irish and these "Native Americans" in a place called Kensington, not far from the city. One American was killed in the fray, and one Irishman was wounded. Then some dwellings were looted by the AMERICANISTS. After night they made a renewed attempt to demolish buildings belonging to the Irish; and they set fire to a house which had been the home of some devout women,[458] proceeding thence to burn the church [St. Michael's]: but, after the fire was started in the house, the Irish, by force of arms, drove them off. Two men were killed, and many were wounded.

[458] This evidently is the Convent home of the Sisters of Charity of the B. V. M., who found their first home in the United States and established the work of their Institute in the School of St. Michael's, through the kind interest and care of Father Donahoe, in 1833. In 1843 the Sisters had removed, under the direction of Father Donahoe, to the diocese of Dubuque, where the Mother House and Novitiate are still described under flourishing conditions. One postulant, Sister Mary Baker, had been left in Philadelphia to settle temporal affairs and care for the convent property. She, "a little English lady", with two young girl companions, Elizabeth Sullivan and Jane O'Reilly, met the mob at the door, believing that "no man would be brutal enough to burn to death three helpless women". But a brick thrown with deliberate aim struck her down, unconscious, at the door. By the efforts of some Irishmen the three were rescued, making their way through the garden to a place of safety. See IN EARLY DAYS, *Pages from the Annals of the Sisters of Charity of the Blessed Virgin Mary, St. Joseph's Convent, Mount Carmel*, Dubuque, Iowa, published by Herder, 1912, pp. 101 *et ante*.

The next day a flag was raised in the city, which bore the legend, untrue indeed, that this [standard of the nation] had been trampled on by the Irish and Papists. Then there was a gathering of armed men in Independence Square, addressed by two speakers,[459] who, while they pretended to counsel moderation, roused the mad fury of the mob by their words. They proceeded then, about four thousand men in number, to the place of the previous day's fight, threatening death to the Irish. They first demolished the Fire House of an Irish Company of Volunteers. This was the occasion for determined resistance to the action of the mob. A small number, about twenty, among them some non-Catholics, banded together to put down the rule of the mob, to fight for the security of their homes. On the side of the Catholics one man was killed, Joseph Rice. He was betrayed, and met his death at the hands of a youth. Twelve or more of the "Americanists" [rioters] fell in this fight, and forty were wounded. Later sixty houses, the [homes] of the Irish, were set on fire.

The next day a County official[460] made a search of the homes of the Irish. A [military] guard was stationed there, as a renewal of the rioting was feared. In the afternoon the priest Loughran gave over the keys of St. Michael's church to General Fairlamb, hardly knowing what he did, as the mad mob was pressing on. In a short time the church was on fire. The military, as it appears, did not prevent[461] the firing of the church. After night the church of St. Augustine was set on fire, and burned together with the Library there. The rioters yelled with frenzied applause when, after a long wait, they saw the Cross fall from its high support. The mob next moved on to the Cathedral church of St.

[459] *Praecones.*

[460] Magistratus Comitatus (used in the singular number): probably Sheriff Morton McMichael with his deputies and the military under Gen. Cadwalader.

[461] *Dissimulante, ut videtur, milite.*

John, with the design certainly of burning it also: but General Cadwalader, hearing that the Governor of the State [Porter] had arrived in the city, and had proclaimed what is called martial law, made[462] the threat that the military would use arms to quiet the mob.

During the days that followed, numerous attempts were made to burn this church [St. John's], also St. Mary's and St. Philip's. It was the design of many to burn every [Catholic] church in the city. Threats were made also against the priests, who, on this account, wore no clerical dress, remained in hiding, or went out of the city. Fright and dread paralyzed the community [Catholic]: no one could feel secure: everyone feared the fire and destruction destined for his own home.

I remained over night once with Mr. Ewing, and again with Mr. Lopez; and, when the peril seemed imminent, I had in mind to go [for asylum] to Mr. Stephen Tyng,[463] an Episcopalian clergyman, who is reputed to be very unfriendly to us. However, I did not go. Instead, I went with Mr. James Wilcox out of the city, and remained over night in his home twice; then I went to Baltimore, and remained at the Seminary two days; after that I returned, and remained at home. On Sunday[464] there were no services held [in the

[462] *Minitatus milites armis usuros.* The choice of words here seems to suggest the irony of authority that was not exercised. See Scharf & Westcott, *History of Philadelphia*, vol. I, pp. 663 and following.

[463] Rector of the Protestant Episcopal church of St. Paul. "Nobis valde infestus."

[464] This refers apparently to Sunday, May the 12th, only. The Bishop's order is dated May 10, and is printed in the *Catholic Herald* of May 16; but there is no time-limit fixed. But there were Ordinations in the cathedral, St. John's, June first and second, and Confirmation June ninth.

The text of the "order" as printed in the *Catholic Herald* is here given:—"*To the Catholics of the City and County of Philadelphia:* Beloved Children—In the critical circumstances in which you are placed, I feel it my duty to suspend the exercises of public worship in the

churches of the city] by my order, as it would have been an occasion of irritating the enemy against us; though now, since General Patterson is in command [of the military], there has been no open violence done against us. What days of dread and trial have come upon us!

A chapel [465] was erected, and opened on the second day of June, in a place near the ruins of St. Michael's church. It required four days only, or hardly four, to build it: but to the great consolation of the faithful Mass was celebrated there again [in the chapel near St. Michael's] on the feast of the Most Holy Trinity. The church had been burned on the eighth day of May, the feast of the Apparition of St. Michael.

Catholic Churches, which still remain, until it can be resumed with safety, and we can enjoy our constitutional rights to worship God according to the dictates of our conscience. I earnestly conjure you to practice unalterable patience under the trials to which it has pleased divine providence to subject you — and remember that affliction will serve to purify us, and render us acceptable to God, through Jesus Christ, who patiently suffered the cross. ✠ FRANCIS PATRICK, Bishop of Philadelphia. May 10, 1844."

The translator is assured by the Rev. Joseph F. O'Keefe, the present Rector of the church of St. Francis Xavier, that there is an established and constant tradition in the parish that Mass was celebrated in St. Francis Xavier's on this Sunday, after the church burning, when services were held in no other church in the city. Father Rafferty, according to this tradition, when he saw the people assembled in front of the church on Sunday morning, decided that the Bishop's order was not strictly prohibitory. Therefore, wearing the soutane and biretta, he walked fearlessly from the residence to the church (probably there were nativists in the crowd), told the people that it was his purpose to celebrate Mass, that, if they loved their religion, a good place to die was near the altar. Father Rafferty said Mass, and the people were not molested. The traditional conclusion is that the nativists were put to shame by the appearance and words of Father Rafferty.

[465] The building of this chapel "of brick and frame" is noticed in the *Catholic Herald* of June 6, 1844. It was "forty-five by seventy feet, on the site of the late parsonage house". "Begun on Tuesday, and ready for Mass on Sunday."

That same morning [May the eighth] the Rev. T. J. Donahoe had celebrated Mass in the church.

July the fourth day. They who call themselves "Natives" paraded through the streets carrying banners, on which were represented the figures of an open Bible and a dead serpent. The word was passed through the streets that this symbolized the power of the Roman Church, now utterly extinct.

July the fifth day, arms [munitions of war] were stored in the church of St. Philip, in Southwark. This was done by the Governor's permission. This fact [of storing arms] was observed, and a crowd gathered there. Then threats were made [of violence] if the arms were not removed. The official who is called the SHERIFF came on the scene, and, in order to quiet the crowd, removed the arms which were that day placed there. But a number of men chosen from the crowd, having entered the church, found other weapons there. These also were removed. But the crowd remained. General Cadwalader ordered the military to fire into the assembled crowd; but Charles Naylor counseled them not to do this. He [Naylor] was therefore apprehended, and given into the custody of the military company known as the "Montgomery-Hibernia Greens", who were guarding the church. The next day, which was Sunday, the mob proceeded to carry out its evil designs. They brought a machine of war, called a cannon, and prepared to demolish the walls of the church. They assured the Irish militiamen that they would be allowed to come out and go unharmed. These [Montgomery Greens] were only a few; and when they came out of the church the mob rushed upon them. Some of them used their arms to defend themselves against the mob; most of them fled to save their lives. Colahan, the commander, took refuge in the house of Mr. Harvey on Pine street; and there, under cover,[466] barely

[466] "Et in tecto vix servare se potuit." It may mean that he fled to the roof for safety.

saved himself. Robert Gallagher, one of the militia, was struck down by the rioters and seriously hurt. Naylor was taken from the custody of the militia and escorted home in triumph. In the evening a company of the militia under the command of George Cadwalader came to protect the church, which had been open to the crowd all that day, with a few individuals only, stationed to guard it [against the vandalism of the mob].

Someone now made an attack upon Captain Hill, trying to wrest his saber from him, and threatening to kill him. At this the military fired into the crowd, and the fight began in earnest on both sides. Both the rioters and the militia made use of heavy [467] guns. In this engagement it is reported that thirteen were killed and fifty wounded. The darkness [coming on] favored the mob, as, being familiar with the locality, they knew where to hide. Of the military at least two were killed. The next day it was agreed between the Commissioners of the district of Southwark and the Magistrates [468] to have the military withdrawn, as the rioters had gathered new numbers, and arms from all sides; and they threatened the military with total extinction. The Governor, David R. Porter, arrived here the evening of this same day, and made a proclamation.[469] On Wednesday [July tenth] the church [St. Philip's] was delivered over to me, and on the Sunday following the Rev. Nicholas Cantwell, who is assistant pastor, celebrated Mass there. Following my counsel, the Rev. P. J. Dunn, who is pastor of the church, left the city. After a few weeks he returned, and resumed his work [at St. Philip's].

[467] Tormentis bellicis maioribus utrinque adhibitis.

[468] This is thus described in Scharf & Westcott, *Hist. Phila.*, I, p. 673: "There was consultation with the sheriff, the judges of the Court of Quarter Sessions, and the members of the County Board."

[469] Monday, July 8th. "He issued general orders sustaining the course of the military, and directing measures for the maintenance of peace thereafter. He also called out a considerable number of troops from other counties of the State near Philadelphia." Scharf & Westcott, *Hist. of Phila.*, vol. I, p. 673.

THIRTEENTH EPISCOPAL VISITATION. 1844

This Visitation was begun August the twenty-fifth, 1844, when in the church of St. Elizabeth, in the town of Port Elizabeth [New Jersey] I confirmed ten persons. The Rev. Mr. William O'Hara [470] was present. He visits this church once every two months from the city. The Catholics here are very few, among them, however, are some who have wealth.[471]

September the first day. I preached in the chapel of St. Thomas of Villanova, out in the country, a eulogy on St. Augustine. The Hermits of St. Augustine bought a farm and house here, ten miles from the city, three years ago, and they have opened a school.

September the eighth day. I made the visitation of St. Mary's church, in Lancaster, and confirmed forty-nine persons. I preached on the subject of the Nativity of the Blessed Virgin in the morning, and after Vespers, on the Raising of the son of the Widow of Naim [Luke, VII, 11-16].

September the ninth day. I visited the church of St. Peter in the town of Columbia, and gave Confirmation to seventeen. The Rev. Mr. [John] Mackin has the care of this little flock.

September the tenth day. I confirmed twenty-nine in St. Patrick's church in the town of York; and I spoke on the doctrine of good works necessary for salvation. The charge [of this congregation also] was given to the Rev. Mr. [John] Mackin. But [later] I appointed the Rev. Basil Shorb, who speaks two languages, German and English, to be pastor, recalling the Rev. Mr. Mackin to the city, to be assistant at St. Michael's.

September the eleventh day. I confirmed twenty-one in a chapel in a place called PARADISE TOWNSHIP. A church has been erected here of stone, a large and neat structure, under

[470] Later the first Bishop of Scranton, 1868-1899.

[471] See under entry for August 15th, 1830—Ketsinger.

the invocation of the Most Pure Heart of Mary; but it is not finished. The Rev. Mr. Sacchi has charge here: His zeal is praiseworthy.

September the twelfth day. I visited the church of St. Francis Xavier in the town of Gettysburg, and confirmed twenty-two persons there. The Rev. Roger Dietz, S.J., visits this church once each month.

September the thirteenth day. I confirmed thirty-six in the church of St. Aloysius in the village of Littlestown.

September the fourteenth day. I confirmed five persons in the Convent chapel of the Most Sacred Heart of Jesus in McSherrystown. A school is flourishing here under the care of these devout women [Ladies of the Sacred Heart].[472]

September the fifteenth day. I confirmed one hundred and twenty-eight(?) [473] in the church of the Most Sacred Heart, near Conewago Creek.

The next day I returned home.[474]

October the ninth day. I left the city, and on the tenth I confirmed sixty-four in St. Mary's [475] church in Elizabethtown.

October the eleventh. I confirmed ——— [476] in the church of St. Patrick, in the town of Carlisle.

October the thirteenth. I confirmed sixty-five in St. Patrick's church, in Harrisburg.

October the fifteenth day. I confirmed twenty in the church of St. Joseph, near Milton.

[472] See above, after entry for May 8th, 1842.

[473] One figure is blotted: cannot be sure about the middle number.

[474] There were ordinations in St. John's, Saturday, Sept. 21. See *Catholic Herald*, Sept. 26, 1844. This, evidently, was the reason for interrupting the visitations, and returning to the city.

[475] St. Peter's—so in Directory and in former entries.

[476] Space not filled in.

October the seventeenth day. I confirmed sixty-four in the chapel [477] in Wilkesbarre.

October the nineteenth day. I confirmed eighty-three in the church of St. Mary, Beaver Meadow.

October the twentieth day. I confirmed ninety-seven in St. Patrick's church, Nesquehoning.

October the twenty-second day. I confirmed forty-seven in the church of St. Bernard, Easton.

October the twenty-third day. I returned home.

October the twenty-seventh day. I confirmed thirty in the church of St. John Baptist, Manayunk.

[477] "*Church*" first written, then crossed out, and "*chapel*" written instead. Sept. 7th, 1836, Mass was celebrated in Wilkesbarre, in the home of widow Gorman. See that date.

Eighteen Hundred and Forty-five (1845)

[Visit to Europe—Ireland, England, France, Rome. Return by way of Halifax, Nova Scotia.]

March the twenty-ninth day, 1845. I set out on the way, with the Most Illustrious and Rev. John Odin, Vicar Apostolic of Texas, as a companion [to Europe and Rome].

April the first day. We set sail from the port of New York, in a vessel named the Skiddy, in command of a captain of the same name. After twenty days we reach the southern shores of Ireland; and were brought to land, five miles distant, by a fishing boat.

April the twenty-second day. We visited the Bishop of Cork, John Murphy, who this day rounds out his full thirtieth year in the Episcopate.

April the twenty-fourth day. We arrived in Dublin;[478] and the twenty-sixth we had dinner[479] with Archbishop Murray.

April the twenty-seventh day. We visited Maynooth College, and the same day dined with the priests of the Congregation of the Mission in a place called Castlenock, not far from the city.

April the twenty-eighth day. We went aboard a boat driven by steam, and bound for Liverpool, intending to go, the next day, from Liverpool to London.

May the second day. We went [from London] to Folk-

[478] *Eblanam.*

[479] *Coenavimus.*

stone, by railway carriage;[480] and in three hours [from Folkstone] reached Boulogne sur mer.[481]

May the fourth day, early in the morning, we reached Paris, where we were received very kindly by the V. Rev. M. Etienne, Superior General of the Congregation of the Mission.

May the seventh day. I set out alone for Marseille, the Vicar Apostolic [Odin] remaining at Paris to attend to affairs of his own interest. The Bishop of Marseilles,[482] a man noted for his solid piety, received me kindly. At four o'clock in the afternoon of the eleventh day of May, which was Pentecost Sunday, I took ship [at Marseilles], and the next morning about nine o'clock arrived at Leghorn, where I celebrated Mass in the Cathedral church the following day. Canon Blasini, who was then filling the office of Vicar General, served me with much show of courtesy. In the afternoon at two o'clock we left port, and early the next morning arrived at Civita Vecchia, going on to Rome the same day by carriage, a distance of fifty miles.

May the fourteenth day, after nightfall, we entered the City; and the next morning I celebrated Mass in the church of St. Ignatius, at the altar of St. Aloysius. The V. Rev. Father Perrone served and attended me with considerable kindness. I visited the V. Rev. P. J. Grassi, and also the Bishop of Vincennes, the Rt. Rev. Celestine De La Hailandiere, who was then staying in the City. I then went to the Irish College, where I was kindly welcomed and made to enjoy the hospitality of the College for two weeks by the kind offices of the Rev. Tobias Kirby, a good and pious man.

On the feast of the Most Holy Trinity. I was present at a

[480] *Curribus in via dicta lineari* (railroad).

[481] *Boloniam ad mare.*

[482] The Bishop of Marseilles from 1832 to 1861 was Charles Joseph Eugene de Mazenod. See Gams, *Series Episcoporum*, p. 572.

Solemn Mass celebrated in the church of the Holy Trinity, which is near the House of the Mission.

May the twenty-second day. I was present at a public religious celebration in St. Peter's. The Cardinal Vicar carried the Blessed Sacrament; as the Pope, on account of his advanced age, was not present; though he is, apart from the infirmity of years, in good health.

May the twenty-fifth day. I assisted at the consecration of the Rev. Mr. Brady, Bishop of Perth, in Australia. His Eminence Cardinal Philip Fransoni, Prefect of the Cong. de Propag. Fide, was the consecrating prelate. The ceremony was in the church of the Urban College. The [other] assistant [consecrator] was the Rt. Rev. M. Trioche, Bishop of Babylon.

May the twenty-sixth day. I celebrated Mass in the church [at the Altar?] of St. Philip Neri, and also took part in a pontifical celebration in the same church. In the evening the Pope received me with paternal affection.

May the twenty-eighth day, at night, I left the City [Rome]. Returning by way of Lyons, I visited Cardinal de Bonald. I stopped several hours with the Lady de Vaure, the sister of M. A. Frenaye, in the town of Riom. Thence, going to Paris, I arrived there the seventh day of June. I left Paris the same day, to take the boat from Dieppe for Brighton, where I arrived June the ninth. From Brighton to London, thence to Liverpool.

June the fourteenth day. I arrived again in Dublin; and on the seventeenth returned again to Liverpool, where I visited at the home of Thomas Cullen and also his brother Michael. The Very Rev. Paul Cullen [later Cardinal] had come back with me from Dublin to Liverpool. The Bishop of Charleston [S. C.], Rt. Rev. Ignatius A. Reynolds, had come there [to Liverpool] a few days before, and was waiting to take ship with me [for America].

June the nineteenth day. We set out in a vessel driven by steam for the shores of America.

July the first day we arrived at the town of Halifax in Nova Scotia. I remained here two hours, when I boarded ship again, not without a serious peril to my life, as the vessel was already leaving port.

July the second day, after night, we reached Boston, and on the third we landed. At four o'clock in the afternoon of this same day we were on the way again.

July the fourth day. I celebrated Mass in the Cathedral church of New York, and at five o'clock [P. M.] I started for Philadelphia, and arrived there at eleven:—God keeping and protecting us.

July the twenty-second day, 1845. Came here the Rt. Rev. Edward Barron, Bishop of Eucarpia, who was formerly Vicar General here. Three years ago he went to the west coast of Africa, there to work for the salvation of the negroes at Cape Palmas. A short time after he returned to Europe, and was made Bishop, and, under the title of Vicar Apostolic of Upper and Lower Guinea, he acted as superior of the missions of this region. He remained along the coast about six months, suffering many trials by reason of the maliciousness of the commander of a French vessel, which also exposed him to great danger and the peril of his life. Later this commander, being charged with serious misdemeanors, took his own life. When seven of the missionaries, whom he had brought with him [from France] were dead, and he was left alone, he gave up the mission, came to Rome, and there arranged to have the care of the mission entrusted to a pious Congregation of French priests, known as the Society of the Heart of Mary Most Holy. He has come back here finally with the consent of the Apostolic See. My brother having come here, Bishop Barron took counsel with him, and prevailed with him to be

allowed to go to the diocese of St. Louis. Accordingly he left here in the month of August [for St. Louis].[483]

FOURTEENTH EPISCOPAL VISITATION. 1845

August the twenty-second day, 1845. I began the fourteenth Visitation of the Diocese. The day following I confirmed ———[484] in St. Peter's church in the town of Reading. A new church is now being erected there, under the direction of the good priest Rev. Peter Steinbacher.

August the twenty-fourth day, which was Sunday. I confirmed ———[485] in St. Mary's church in the town of Lebanon.

August the twenty-sixth day. I confirmed ——— in St. Patrick's church, in the town of Harrisburg.

August the twenty-eighth day. I confirmed ——— in the church of All Saints in the village of Lewistown. The flock here is small indeed. It is visited once each month by the priest who has the care of the church of St. John the Evangelist, in the town of Bellefonte. The Rev. Mr. P.[atrick] Prendergast has been there now three years, and stands well in the esteem of the people: but, at his own repeated request, I assigned him to the care of the faithful in the town of Honesdale.

At Bellefonte, Rev. Timothy Flanagan, having applied for letters to leave the diocese, was counseled to find a field for activity elsewhere.†

August the thirty-first day. I visited the church of St. John the Evangelist in the town of Bellefonte, and there confirmed twenty-eight persons.

A journey of about sixty miles by carriage brought me to

[483] See Bishop Barron under entry for Oct. 15th, 1850, and *note*.

[484] Space left for number, but not filled in.

[485] Space not filled in; also in case of two churches following.

Milton, where a new church has been built during the past year. The Rev. John Flanagan has charge here.

September the second day. I confirmed eight here [St. Joseph's, Milton]. Thence, with the same priest as a companion [John Flanagan], I went, by way of Danville,[486] which has begun to flourish greatly by reason of the iron works there, and Bloomsburg, to the church of St. Basil,[487] near Loyalsock Creek, where I confirmed ninety on the fourth day of September.

September the fifth day. The church of SS. Peter and Paul, which has been erected in the town of Towanda by the energy of the Rev. John V. O'Reilly, was dedicated to divine service. Forty persons were confirmed [in Towanda]. Mr. Ballard with his wife came here from Troy.[488] They wish to embrace the Catholic Faith. Mr. Swansie, an Englishman of the Anglican church, invited me to dinner, and treated me very kindly indeed. Mr. Stephens, who keeps the hotel, would accept no stipend for my entertainment there. A man highly esteemed in the town, named Patton, also invited me to remain in his house; but I did not wish to leave the hotel to enjoy his generous hospitality.

September the seventh day, which was Sunday. I confirmed one hundred and forty persons in the church of St. Francis [Xavier] in the town of Friendsville. The Rev. J. V. O'Reilly has acquired a house and farm[489] about three miles from the church [at Friendsville], which he holds in his own name.

[486] Per Danopolim.

[487] Now Dushore, in Sullivan County.

[488] A town in Bradford County.

[489] Probably this is the site of the future St. Joseph's College, near Silver Lake, which Father John Vincent O'Reilly opened in 1852; which was burned Jan. 1, 1864, and never rebuilt. The College was built on what was regarded as the farm of Terence O'Reilly, the brother of John Vincent, and the father of four sons who became

September the ninth day. I confirmed ninety-two in the church of St. Rose, in the town of Carbondale. The good priest Henry Fitzsimons [Fitzsimmons] has charge here. I announced from the altar that they who would attempt to contract marriage within the degrees of kindred forbidden by the Church, would thereby forfeit their right to communion with the Church. I did this on account of a marriage attempted between certain persons, blood relatives, of this place.+

September the tenth day, 1845. I confirmed forty-two in the church of St. John Baptist, in the town of Honesdale. This church was erected a few years ago under the care of Rev. Henry Fitzsimmons. At his own request I relieved him

priests, John, James, Edward and Michael, who labored in the Dioceses of Scranton and Harrisburg. Near the College, Father O'Reilly built also a small church, St. Joseph's, about 1860, for the convenience of the people of the surrounding country. This St. Joseph's chapel was still attended from Susquehanna when the present Archbishop, the Most Rev. Edmond F. Prendergast, lived there [at Susquehanna] with John Vincent O'Reilly for eighteen months after his ordination in 1865. By coincidence rather unusual, it appears that the three first bishops of Harrisburg, Jeremiah Shanahan, Thomas McGovern and John W. Shanahan, all were at some time, during the twelve years of its existence, students at St. Joseph's College, under the care of John Vincent O'Reilly. See Mgr. Hassett's *Sunto Storico della Diocesi di Harrisburg*, pp. 5-6.

St. Joseph's was also the first home of the *Sisters of the Immaculate Heart* in the diocese (then of Philadelphia). By request of Father John Vincent O'Reilly, with the approval of Bishop Newmann, these Sisters came from Michigan to Susquehanna, and opened their first school, an Academy for girls, in 1858. Father O'Reilly's plan for the education of the girls of Susquehanna County has grown wonderfully in the numerous parish schools now under the care of these Sisters throughout the state, especially in this diocese, where the development is seen in the magnificent proportions of Villa Maria at West Chester, and the Collegiate Institute at Frazer.

The above information on Susquehanna was obtained by interview, from the Venerable Mother Mary Columba of the Immaculate Heart, Villa Maria, West Chester.

of this charge, assigning the burden to the Rev. Patrick Prendergast,[490] who is also to have care of the church of St. Juliana [Mt. Pleasant, Wayne County].

A journey of seventy-six miles [by stage, probably] brought me to Easton, where I confirmed about thirty in the church of St. Bernard, on the twelfth day of September.

September the thirteenth day. I confirmed forty in the church of St. John [the Baptist] in a place called Haycock.

September the fourteenth day, which was Sunday. I confirmed twenty in the church of St. John Baptist in the town of Lambertville, New Jersey. The Catholics here are very few; and the burden of debt on the church is nearly eight hundred dollars. From this place I returned to the city.

October the fifth day. I confirmed three hundred and fifty in the church of St. Patrick in the town of Pottsville: and one hundred more on the same day in the church of St. John, in the same town.

October the twelfth day. I confirmed seventy in the church of St. Peter, Wilmington, Delaware.

October the nineteenth day. I confirmed sixty in the church of St. Jerome in the town of Tamaqua.

October the twenty-sixth day. I confirmed thirty in the church of St. John the Baptist, Trenton, New Jersey.

November the ninth day. I confirmed forty-six in St. Mary's church, in the town of Phoenixville.

November the sixteenth day. I confirmed twenty-four in the church of St. Michael, Chester.

December the twenty-first. I conferred the Sacrament of Confirmation in the church of St. Francis Xavier, near Fairmount.

This closes the fourteenth Visitation of the Diocese.

[490] See above, the entry for August 28th, at Bellefonte.

Eighteen Hundred and Forty-six (1846)

During the month of February, M. A. Frenaye bought in my name a house [491] and grounds, near the Seminary, for the sum of thirty-seven thousand and two hundred dollars.

March the nineteenth day, came the Ladies [492] Hardy and Belmont, of the Sisterhood of the Most Sacred Heart. The next day they took possession of this house [just referred to, "near the Seminary"] in the name of their Institute, on the following conditions:—They are to pay yearly a sum of money equal to the interest on the cost [of the building], with the option of buying it for the same amount which I paid for it. But as the building is valued at seventeen thousand two hundred dollars, and as the measure of ground which is to go with the building has not been determined, the contract remains as yet incomplete.

[491] The present Cathedral parish residence just north of the Cathedral, 18th and Summer streets.

[492] These Ladies came to Philadelphia from the foundation at Astoria, Long Island. The notice of their new school appears in the *Catholic Directory* for 1847, pp. 89-90: "Boarding School for Young Ladies, Logan Square, Philadelphia. The Ladies of the Sacred Heart have the pleasure of informing the public that they have opened an Academy in a spacious and large mansion, with a large garden annexed. . . . The situation is at once healthful and delightful, with the advantage of a public square in front, and in a neighborhood which is rapidly improving. They are now prepared to receive pupils." In the next *Directory*, 1848, pages 171-173, appears the first notice of the school of the "Ladies" at Eden Hall, for the founding of which the two Communities, Logan Square and McSherrystown, combined, and according to the above notice formed one Community "of twenty members, one of whom is a novice".

FIFTEENTH EPISCOPAL VISITATION. 1846

The Fifteenth Visitation was begun on the fifth day of July [1846] at Wilmington in the morning at seven o'clock; and at Brandywine at ten o'clock.

July the eleventh day. I went to Lancaster, and the day following conferred the Sacrament of Confirmation in St. Mary's church there.

July the fourteenth. I visited St. Mary's [St. Peter's?] church in Elizabethtown.

July the fifteenth day. I visited St. Patrick's church in Harrisburg.

July the sixteenth day. I visited St. Patrick's church in the town of Carlisle, where I found hospitality in the home of Mr. Faust.

July the seventeenth day. I visited St. Mary's church in Shippensburg. In this last-named church there were none to be confirmed, but in all the others enumerated above I conferred this Sacrament.

July the nineteenth day. I conferred the Sacrament of Confirmation in Christ's church, Chambersburg, and I assigned the Rev. Richard O'Connor, recently ordained, to be pastor there.

July the twenty-first day. I visited the church of St. Ignatius on the mountain.

July the twenty-second day. I went to visit the church of St. Francis Xavier in Gettysburg. I was hospitably entertained there in the home of Doctor Barlekue.[493]

July the twenty-third day. I visited the church of the Most Pure Heart of Mary in a place called Paradise Township.

July the twenty-fourth day. I visited the church of St. Patrick in the town of York, and remained over night with a physician, Doctor Coke.

[493] Barlucci. See note under Sept. 7th, 1838.

July the twenty-sixth day. I visited the church of St. Peter, in the town of Columbia. The Rev. Basil Shorb is in charge here. He has recently built a priest's residence. In the evening I returned to the city.

July the thirtieth day. We paid the tribute of memorial services for the eternal repose of the soul of [Pope] Gregory the sixteenth, who departed this life the first day of June of the present year. The Rev. Father John P. O'Dwyer, O.S.A., preached on the occasion.

August the fourteenth day. I set out again to continue the Visitation; and, on the feast of the Assumption, I confirmed about ninety in the church of the Most Blessed Sacrament, in a place called Goshenhoppen. The Rev. Father A.[ugustine] Balli, S.J., has the care of this congregation, a man of truly solid virtues, with a great love of souls.

August the sixteenth day, which was Sunday. I confirmed about thirty in the new church of St. Peter in the town of Reading.

August the seventeenth day. I confirmed about fifty persons in the church of St. Henry, in Massillum Township, in Berks County. This is twelve miles from the town of Reading, on the road which leads to Cootstown [Kutztown].

September the sixth day. I laid the corner-stone of the Cathedral church of SS. Peter and Paul.

September the eighth day. I set out for a visit to the West.

September the thirteenth day. I preached in Cincinnati,[494] after Vespers.

September the fifteenth day. I went to visit the Bishop of Louisville,[495] Benedict Joseph Flaget, who is now eighty-three years of age, and enjoys good health, though he is not strong. His Coadjutor, Guy Ignatius Chabrat, went with me to Bards-

[494] In the Cathedral, quite presumably.

town, where I preached, the evening of the seventeenth. We had dinner at St. Joseph's College. The Rector of the College is Edward McMahon.

September the twentieth day. I preached in Louisville.

September the twenty-second day. I took ship[496] again, bound for St. Louis: But being delayed by reason of low water in the river, I took a carriage at the town of Evansville, and went on to Vincennes, where I preached in the Cathedral church in presence of the Bishop, Celestine De La Hailandiere, on the twenty-seventh day of September. The next day I set out on the way again, and arrived in the city of St. Louis on the twenty-ninth [September]. Religion here is vigorous: it is manifest in its works: — a Hospital, a University, schools and other Institutions.

October the fourth day. I preached in the Cathedral church [St. Louis].

October the fifth day. I boarded the boat again, my brother coming with me; and on the tenth we reached Cincinnati, where my brother preached the next day. With the V. Rev. Edward T. Collins and the Rev. John Adams as companions, I started on the way, by railroad, to the town of Springfield on the twelfth day of October. Taking dinner here [at Springfield], we remained over night in the town of Columbus, intending to take the stage from this place. In the morning about eight o'clock of the fourteenth day of October I arrived in the town of Wheeling [now West Virginia], where I visited Mr. Lazur[497] and Mr. Moore, converts to the Faith.

October the seventeenth. I returned home.[498]

[495] S. Ludivicopolitanum.

[496] Likely the *river steamboat* of the time, famous on the Ohio and the Mississippi.

[497] See Aug. 31st, 1838, Mr. Laziar.

[498] There are no entries from October 17th, 1846, to May 12th, 1847, though there is no break in the text.

Eighteen Hundred and Forty-seven (1847)

SIXTEENTH EPISCOPAL VISITATION. 1847

May the twelfth day. I went by stage to a place called Bucksville; and the day following, which was the feast of the Ascension, I conferred the Sacrament of Confirmation upon twenty persons in the church of St. John the Baptist [at Haycock?]. The Rev. Mr. [Louis] Coutenhofe,[499] of the Congregation of the Most Holy Redeemer, preached in German.

The next day, after celebrating Mass, we went to Easton, where a widow named Kavanagh gave me lodging. On the Sunday following, the sixteenth day of the month, I confirmed eighteen in the church of St. Bernard [Easton]. The next day I returned home.

Both these churches [Haycock and Easton] have been now two months without a pastor.

May the twenty-ninth day. I left the city for the town of Reading; and there confirmed twenty-one on the thirtieth of the month. The Rev. Father Frey, of the Congregation of the Most Holy Redeemer, gave a spiritual retreat of eight days [speaking] in the German idiom with manifest zeal and eloquence, and with gratifying results for the good of souls. The Rev. Basil Shorb has the care of this congregation, a priest of blameless life and commendable zeal.

June the third day, 1847 — the feast of Corpus Christi. I confirmed eleven in the church of St. Mary, Lebanon.

June the sixth day. I confirmed twenty-five in St. Patrick's church, Harrisburg.

[499] Catholic Directories give this name a variety of spelling, usually *Coudenhove.*

June the eighth day. I confirmed ten in the church of St. Joseph, Milton.

June the tenth day. I confirmed forty-six in the chapel of the Immaculate Virgin in Nippenose Valley. Ten years ago some German families settled here guided by the counsel of the Rev. Father Nicholas Steinbacher, S.J. On this occasion Father Steinbacher was here visiting the colony. About eighty families are living here and prospering.

June the thirteenth day. I confirmed forty-four in the church of St. John the Evangelist in the town of Bellefonte. The Rev. Jeremiah Ahern has the care of this congregation.

June the fifteenth day. I confirmed ten in the church of All Saints in Lewistown. The flock here is very small. The Bishop of Pittsburg [500] came here to meet me.

June the seventeenth day. I confirmed thirty-four in St. Mary's church in the town of Lancaster.

June the eighteenth day. I confirmed thirty-one in the town of Columbia, in St. Peter's church. The Rev. William Martin has charge here, a man of piety and zeal.

June the nineteenth day. I confirmed one hundred and seventy in the church of the Most Sacred Heart near Conewago Creek. The Rev. Father [Joseph] Enders, S.J., has lately come to this place. In the evening I went to Littlestown, where I preached, explaining the rite of Benediction of the Most Blessed Sacrament. The next day, the feast of St. Aloysius, we celebrated in the church sacred to his name [St. Aloysius, in Littlestown], and confirmed about fifty persons.

June the twenty-third day. I confirmed about fifty in St. Patrick's church in the town of York. In the evening I re-

[500] Michael O'Connor, formerly Rector of the Seminary and Vicar General of Philadelphia, consecrated at Rome, Aug. 15, 1843, transferred to Erie in 1853, returned to Pittsburg, Feb. 20, 1854, resigned May 23, 1860, and entered the Society of Jesus: died at Woodstock, Md., Oct. 18, 1872.

turned to the city, and occupied the house which is erected near the Cathedral.[501]

June the twenty-seventh day. I laid the corner-stone of a new church in the town of Trenton [St. John the Baptist's].

July the second day. I distributed the premiums to the students in St. Mary's College,[502] Wilmington. This school was opened some years ago by the Rev. Patrick O'Reilly; and during the past year it has been recognized by the State Assembly, and made legally strong by the grant of privileges. In the evening I distributed premiums to the girls in the school [503] of the Sisters of Charity.

July the third day. I confirmed about fifty in St. Peter's church, Wilmington.

July the fourth day. I dedicated [504] solemnly the church of St. Paul in the district of Moyamensing.

July the eleventh day. I confirmed nine persons in the church of St. Elizabeth in a town called Port Elizabeth in the state of New Jersey.

July the twelfth day. I confirmed the son named John and the daughter ——— [505] of John McCrevin in his own home near Dennisville, New Jersey. Thence [from McCrevin's] I went to a place called Cape Island; [506] and the following day returned home.

[501] This is the new, and unfinished Cathedral, 18th above Race street. See entry of March 19th, 1846.

[502] "St. Mary's College was opened in the month of August, *1839*." See *Cath. Directory*, 1840, p. 85.

[503] St. Peter's Academy. See entry for Aug. 8th, 1830.

[504] The terms are "consecravi solemniter"; very unusual. Generally the Bishop says *benedixi* or *dedicavi juxta formam a Rituali Romano praescriptam*.

[505] Space left for name, but not filled in.

[506] The southern extremity of the state, near Cape May.

September the fourth day. I set out again on Visitation [continued]. The Rev. Louis Coudenhove, C.SS.R., was my companion on the way.

September the fifth day. I confirmed eighty in the church of St. Vincent in the town of Minersville. This church is new, erected recently by the energy of the Rev. Hugh Fitzsimons, who is in charge of the congregation. At three o'clock in the afternoon I confirmed sixty-six in the church of St. John the Baptist in the town of Pottsville, where there is a congregation of Germans. At four o'clock I confirmed one hundred and thirty-seven in Patrick's church in the same town.

September the seventh day. I confirmed seventeen in the town of Tamaqua, in the church of St. Jerome.

September the eighth day. I confirmed thirty-two in a place called Summit, in St. Joseph's church.

September the ninth day. I confirmed forty in St. Mary's church in the town of Hazleton. These three [last named] congregations are all assigned to the care of one priest, the Rev. James Molony, who, burdened with care beyond his strength, begs for at least one priest more, to take the charge of one of the congregations.

September the tenth day. I confirmed sixty-five in the chapel of St. Nicholas of Tolentine in the town of Wilkesbarre. Father Coudenhove remained here three days in order to minister to the Germans.

September the eleventh day. John Kelly, from the town of Honesdale, brought us in a carriage [to Honesdale?]. He treated us with courtesy and much kindness.

September the twelfth day. I confirmed two hundred in the town of Carbondale.

September the thirteenth day. I baptized an infant named Clark, in the house of Dr. Francis Clarke, a physician, and

lately converted to the Faith in South America. He [Dr. Clarke] was sponsor for the child, though in no way related to him by ties of kindred.

September the fourteenth day. I confirmed fifty-three in the church of St. John Baptist in the town of Honesdale. Father Coudenhove remained here two days in order to attend to the spiritual needs of the Germans.

September the fifteenth day. I confirmed fifty in the church of St. Juliana near the place commonly called Mount Pleasant.[507] I baptized here an adult named James Lewis.

September the sixteenth day. I celebrated Mass and preached in the town of Lanesborough, where a structure of boards[508] is being erected for the use of Catholics, for many of the faithful are here employed on the public works, that is, in railway-building.

September the seventeenth day. I celebrated Mass in the home of John Boyle in the town of New Milford; and there confirmed four persons, one of whom, a convert to the Faith, was the mother-in-law of Boyle.

September the eighteenth day. I confirmed sixty in the church of St. Bonaventure, in a place called Auburn Township, in Susquehanna County. This church was built recently under the direction of the Rev. John V. O'Reilly, whose work is marked with results throughout all this region.[508a]

September the nineteenth day. I confirmed eighty in the church of St. Francis Xavier, in the town of Friendsville.

[507] Prope montem amœnum, vulgo Mount Pleasant.

[508] Tabulatum erigitur.

[508a] The missions attended by Father John Vincent O'Reilly during the forties and fifties of the last century were widely scattered in Susquehanna, Bradford, Luzerne and Sullivan Counties. His name was held in great veneration by the old people within the memory of the translator. They loved him as a saint, and told wonderful things of his work as an Apostolic priest.

September the twenty-first day. I confirmed fifty-six in the church of SS. Peter and Paul in the town of Towanda.

For the three days following. I exercised sacred functions in the church of St. Basil,[509] where I confirmed seventy persons. Lately another church [510] has been erected in Albany Township, in Bradford County. I was unable to go to visit this [new church].

September the twenty-sixth day. I confirmed twenty in the town of Danville.

September the twenty-eighth. I returned to the city.

September the twenty-sixth day. A spiritual retreat was opened. The retreat was given in my own house, and was directed by the Rev. Father John McElroy, S.J. Forty priests were in attendance.

October the third day, which was Sunday, the feast of the Rosary, the third Diocesan Synod was opened. The subjects to be considered had been arranged by unanimous consent beforehand; hence the work of the Synod was quickly done. Statutes were made referring to the publication of banns [for marriage] and the division of parish limits.[511]

October the fifth day—came here the Archbishop of Baltimore in order to consult with me on the choice of a Coadjutor for the see of Louisville.[512] This was done at the Bishop's

[509] In Cherry Township, on the Loyalsock, now Dushore.

[510] "The McGovern church", see under entry for July 4th, 1849. This church was built near the present village of Overton, on the McGovern farm, now in Overton Township. Overton was made a separate township only in 1853, formed from territory taken from Albany, Franklin and Monroe Townships.

[511] St. Augustine's, St. Joseph's and St. Peter's were left with *limites . . . in posterum designandos* in the Acts of this Synod. For the earlier parish limits in the city, see *Catholic Herald*, 1844, Feb. 8th, pp. 42-43.

[512] M. J. Spalding was the one chosen. He was consecrated Sept. 10,

[Flaget's] request. The next day he [the Archbishop] went away.

October the seventeenth day. I was present at the consecration of the [first] Bishop of Buffalo, John Timon, in the Cathedral church in New York. The Bishop of New York [Hughes] was the consecrating prelate, assisted by the Rt. Rev. John McCloskey, Bishop of Albany, and William Walsh, Bishop of Halifax. I preached the sermon on this occasion. The Bishop of Buffalo was born near Conewago Creek in the month of February, 1797.

November the eighth day. The Bishop of Halifax came here. He is not in good health, and is to remain some weeks with me. The Bishop of New York came with him in order to give a Lecture here on the celebrated O'Connell.

November the fourteenth day. I confirmed fifty-seven persons in St. Mary's church, in the town of Phoenixville. A house to be used as a parochial residence has been acquired here recently. The deed for this was transferred to me, and I gave it to the Rev. Michael Malone, who is stationed at West Chester, to have it entered in the County Records. The Rev. Philip O'Farrell has the care of the above-named church [St. Mary's].

November the twenty-first day. I confirmed twenty-two in the church of St. Malachy in a place called Doe Run, in Chester County. I was assisted by the Rev. Michael Malone. I stopped on this occasion at the home of a Mr. Fearn. I visited also, on the way, a Mr. McFillon. About thirteen families, American, but of Irish origin, make up the whole of this congregation.

1848, and succeeded the venerable Flaget, who died Feb. 11, 1850. Both David and Chabrat, former coadjutors, had resigned—David on account of years and failing health, but after he had been named to succeed Flaget; Chabrat by reason of threatened total blindness. See *Life of Archbishop M. J. Spalding* by J. L. Spalding, pp. 95-96.

Eighteen Hundred and Forty-eight (1848)

January the eleventh day. Came here the Bishop of Pittsburg [Michael O'Connor], remaining until the eighth day of February.

February the tenth day. Came here the Rt. Rev. John M. Henni, Bishop of Milwaukee, stopping, on the way to Europe. The same day a report reached us that the Rev. Martin J. Spalding had been chosen Coadjutor Bishop of Louisville; but this was not true. He was named only in the month of May.

March the first day. Came here the Rt. Rev. John Timon, Bishop of Buffalo.

April the tenth day, which was Thursday of the week following Passion Sunday. William Quarter [first] Bishop of Chicago, died quite suddenly. He had completed just four years and one month in the work of the episcopate.

April the twenty-third day—Easter Sunday—early in the morning died the Rt. Rev. John Stephen Badin,[513] third Bishop of Vincennes, after a short illness. He lived only six months after being made Bishop.

May the seventh day. The Rt. Rev. Celestine Guy De La Hailandiere went from here to New York, whence he sails for Europe. He resigned the See of Vincennes, where he was Bishop for several years.[514] He is a very good man, exemplary in his humility. He gave up the government of his diocese because he was worn out [515] with its labor. He remained with me here nearly four weeks.

[513] First priest ordained in the United States—May 25, 1793; was consecrated at Vincennes, Oct. 24, 1847.

[514] He was consecrated in Paris, Aug. 18, 1839; resigned in *1847*.

[515] *Pertaesus.*

About the end of the month of April came here Alexander Smith, Bishop of Para, and Coadjutor of the Vicar Apostolic of Glasgow. His purpose is to collect means to support his [the Scotch] missions. After four weeks' stay here, he went away, May twenty-third, having collected two thousand dollars.

About the beginning of the month of July my brother came here in order to see through the press a new publication on Anglican Orders. This was finished toward the close of the month of August. He was preparing to return [to St. Louis].

August the twenty-fourth day. The Rev. James O'Connor [516] brought here the Pallium.[517] This I conferred on him [my brother, Peter Richard] in accordance with the solemn rite, in St. John's church, September third.

About the end of the month of August came here, as a guest, a man of noble qualities, M. Amadaeus Martin De Schroeter.

September the third day, at night, my brother set out on his journey [westward].

September the tenth day. I assisted at the consecration of Martin J. Spalding [518] [to be Coadjutor of Louisville]. The consecrating prelate was the Bishop of Louisville [Flaget], in his own cathedral church. The other assistant consecrator was [Bishop] Richard Pius Miles of Nashville. My brother preached on this occasion. The Bishop of Louisville, Benedict Joseph Flaget, has now almost completed his eighty-fifth year: and has labored thirty-eight years in the episcopate. He is a saintly man.

On the way [westward] I went to see the church which Richard Whelan, the Bishop of Richmond, is building in the

[516] The second bishop of Omaha, 1885 to 1890; but consecrated Bishop, titular, of Dabona, and Vicar-Apostolic, Aug. 20, 1876.

[517] St. Louis was raised to the rank of a metropolitan See July 20, 1847.

[518] Titular Bishop of Lengone.

city of Wheeling. This Bishop is a man strong in the Faith, in zeal for religion and a blameless life. His guidance, prudent and energetic, is building up this church [in Wheeling].

On my way, returning from Louisville, I went to see the Hospital which the good Bishop John Timon has opened in the town of Buffalo, under the care of the Sisters of Charity.

[September?] the seventeenth day. I preached in St. Patrick's church, in the city of Rochester. The rector is the Rev. Bernard O'Reilly,* who was to leave the next day to take up the duties of Vicar General [in Buffalo].

[September?] the nineteenth day. I returned home.

October the twenty-second day. I confirmed forty-three in the church of St. John the Baptist, in the town of Trenton.

November the twelfth day. I confirmed fifty-seven in St. Patrick's church, in the town of Pottsville.

November the nineteenth day. I confirmed twenty-seven in the church of St. Mary [519] of the Assumption, in a town called Pleasant Mills, in Atlantic County, New Jersey. Twenty received Holy Communion. Under the zealous care of the Rev. Edmund Q. S. Waldron, the life of religion is vigorous in this congregation: but the people live scattered here and there, far from the church.

* Second Bishop of Hartford—1850 to 1856. Was lost at sea, in the "Pacific", which went down in January or February, 1856.

[519] See entry of Aug. 15, 1830.

Eighteen Hundred and Forty-nine (1849)

May the twenty-fourth day. The Sisters of the Good Shepherd took charge of a house, which was designed to be a Home for Widows, under the invocation of St. Ann.[520] Here [in St. Ann's] I celebrated Mass on the twenty-sixth [day of May], which was the Vigil of Pentecost.

SEVENTEENTH EPISCOPAL VISITATION. 1849

June the second day. I started on the way; and the next day, which was the feast of the Most Holy Trinity, I confirmed ———[521] in St. Mary's church in the town of Lancaster. The Rev. E. Q. S. Waldron preached in the evening.

June the fifth day. I confirmed ———[522] in St. Peter's church in Columbia.

June the sixth day. I confirmed ——— in St. Patrick's church, York. I preached here in the evening, and again the following evening.

June the seventh day. I confirmed ——— in St. John's church, near Shrewsbury.

June the eighth day. I confirmed ——— in the church of the Most Pure Heart of Mary, in a place called Paradise.

June the ninth day. I confirmed six in the chapel of the Most Sacred Heart of Jesus in McSherrystown. The school

[520] Described, in Catholic Directories of the early fifties, at "Second street below Christian".

[521] Space not filled in.

[522] Space — left unfilled, and in the following dates down to the twenty-eighth of June, excepting June 9th.

has been opened here again under the direction of the Sisterhood of the Ladies of the Sacred Heart.[523]

June the tenth day. I confirmed ——— in the church of the Sacred Heart near Conewago Creek.

June the eleventh day. I confirmed ——— in the church of St. Aloysius, Littlestown.

June the twelfth day. I confirmed ——— in the church of St. Francis Xavier, Gettysburg.

June the thirteenth. I confirmed ——— in the church of St. Ignatius, called the "Mountain church".

June the fourteenth day. I confirmed ——— in Christ's church, in Chambersburg. The Rev. Michael M. Wirzfeld has recently taken charge of this church, and the spiritual life of the congregation is vigorous.

June the seventeenth day. I confirmed ——— in the church of St. Ferdinand, in Path Valley. The Rev. Martin Kelly, lately here from Ireland, is the first to have pastoral charge in this Valley. It was attended formerly by the priest living in Chambersburg, who used to visit the faithful here once each month, or even less frequently.

June the nineteenth day. I confirmed ——— in St. Patrick's church in the town of Carlisle.

June the twentieth day. I confirmed ——— in St. Patrick's church, in Harrisburg.

June the twenty-second day. I confirmed ——— in the church of All Saints, in Lewistown.

June the twenty-fourth day. I confirmed ——— in the church of St. John the Evangelist, in Bellefonte.

June the twenty-sixth day. I confirmed ——— in the church of the Immaculate Conception, in Nippenose Valley.

[523] See May 8th, 1842, and Sept. 23d, 1830.

June the twenty-eighth day. I confirmed nine in the church of St. Joseph, Milton.

June the twenty-ninth day. I confirmed twenty-nine in the church of St. Joseph, Danville.

July the first day. I confirmed ——— in the church of SS. Peter and Paul, Towanda. The Rev. Basil Shorb has the care of this congregation now. He has been living here for some months, the first [priest] to fix his residence here, as rector in charge.[524]

July the second day, while making our way toward St. Basil's church, in Cherry Township, Sullivan County, the axle of the carriage was broken. A man named Byrne, a Catholic, brought us nine miles in a heavy wagon.[525] Then a non-Catholic named Seth Payne, whose home is in the town of Troy [Bradford County], himself an Episcopalian, invited me to ride with him in his own carriage. With great consideration and kindness he brought me a distance of eleven miles.[526]

July the fourth day. I confirmed ——— in St. Patrick's church in Albany Township. Here lives Mr. Edward McGovern,[527] a man to be esteemed for his strong faith and generosity toward the church.

[524] Since 1836 Towanda and Dushore, then known as Loyalsock or Cherry Township, were attended occasionally by Henry Fitzsimons, first, then by John Vincent O'Reilly from Susquehanna County. The Franciscans from Alleghany, N. Y., had charge in the later fifties: according to Neumann's Diary MS., 1859.

[525] Plaustro suo nos vexit.

[526] This completes the jaunt in a lumber cart and a carriage. Towanda is twenty miles north of Dushore.

[527] This church was built on the McGovern homestead not far from Overton, Bradford County. Here lived the father, brother and sister of the second Bishop of Harrisburg, Thomas McGovern, when Overton was a mission attended from St. Basil's, Dushore. The translator remembers the McGoverns' coming to St. Basil's for Mass. This was during the *eighties* of the last century.

July the eighth day. I confirmed ——— in the church of St. Francis, Friendsville [Susquehanna Co.].

July the ninth day. I confirmed ——— in the church of St. Augustine, near Silver Lake. The same day I visited the family of that good and esteemed man Edward White, who lives in Binghamton;[528] and the next day I celebrated Mass at five o'clock in the morning, in the church, which has been erected here [in Binghamton] some years now, due to good endeavors of him [Mr. White]. After Mass I set out by railway, a distance of about ninety miles, to Narrowsburg, then took the stage to the town of Honesdale, where I gave Confirmation to ———[529] the following day.

July the twelfth day. I confirmed ——— in the church of St. Juliana, in a place called Beech Wood.[530]

July the fourteenth day. I confirmed one hundred and twenty in the church of St. Rose of Lima, in the town of Carbondale.

July the fifteenth day. I confirmed ——— in the church of St. Bonaventure in the town of Harrison. This town has grown up within a very few years, on the occasion of the opening of mines and iron works here.

July the sixteenth day. I confirmed ——— in the chapel of St. Nicholas in the town of Wilkesbarre, and in the evening I preached in the Courthouse on the subject: — The Blessed Virgin Mary.

July the eighteenth day. I confirmed ——— in St. Mary's church, near Beaver Meadow. The Rev. Mr. Hugh Mc-

[528] See above, entry of October 20th, *1839*.

[529] Space left for number not filled in, as also in the entries which follow, down to July 21.

[530] Apparently this is the same as Mount Pleasant, Wayne Co., which was attended from Honesdale. The title of the church is the same.

Mahon is living here for some months now. He has the pastoral charge.

July the nineteenth day. I confirmed ——— in St. Patrick's church, in the town of Nesquehoning. The Rev. Hugh McMahon formerly chose this place as his residence.

July the twentieth day. I confirmed ——— in St. Joseph's church, in a town called Summit Hill.

July the twenty-first day. I confirmed ——— in the church of St. Jerome, in the town of Tamaqua.

July the twenty-second day. I confirmed one hundred and sixty in the church of St. Stephen, in the town of Port Carbon. The Rev. Daniel Magorien has the care of this congregation, the first to be stationed here as resident pastor. The same day I confirmed fifty-six in the church of St. John of the German congregation, in the town of Pottsville, at three o'clock P. M.; and seventy-three in St. Patrick's church at four o'clock. I went also to visit the house of the Sisters of St. Joseph, who are now almost a year[531] living in this town [Pottsville]. The next day I returned to the city.

July the twenty-ninth day. I confirmed twenty-two in the church of St. Peter, Elizabethtown.

August the fifth day. I confirmed forty in St. Mary's church, Lebanon.

August the twelfth day. I confirmed seventy-six in the church of St. Peter, Reading.

[531] The Pottsville convent of the Sisters of St. Joseph was opened Aug. 28, 1848. The statement in Mahony's *Churches of Philadelphia*, p. 192, that "the Sisters of St. Joseph took charge of St. Patrick's Parochial School, Pottsville, in 1845", is evidently an error. In a letter of Mother Mary James of Mt. St. Joseph's, Chestnut Hill, to the translator, the date of the Sisters of St. Joseph's first coming into the diocese is given May 6th, 1847.

August the thirteenth day. I confirmed thirteen in the church of St. Henry, Massillum.

August the fifteenth day. I confirmed sixty in the church of the Most Blessed Sacrament, in a place formerly called Goshenhoppen, which is now described as in Washington Township.[532]

August the twenty-sixth day. I confirmed twenty in the church of St. Paul, Burlington [New Jersey].

October the seventh day. I confirmed seventy-one in St. Peter's church, Wilmington [Delaware].

October the eighteenth. This day the illustrious M. Amadaeus Martin De Schroeter left here for Europe.

November the twentieth day—came here Theobald Mathew, Commissary [for Ireland?] of the Capuchins, who has won great fame since the year eighteen hundred and thirty-eight, when he began his work against the vice of drunkenness. Men in great numbers have been moved [by force of his eloquence and character] to take the pledge of TOTAL ABSTINENCE from all inebriating drink. In fact it is recorded that 5,773,504 have actually taken this pledge. He remained with me almost two weeks, honored by crowded assemblages of the people, and by the presence of men of the highest standing in the city. Three thousand, at least, took this pledge during the time of his stay here. Very many people brought to him their sick, the blind and otherwise afflicted. He prayed to God and blessed them; but I do not know whether any wonderful cures were wrought. Non-Catholics and people [533] of every class came with great eagerness to visit him.

December the eleventh day he [Father Mathew] went to Baltimore.

[532] Later, and to the present time, Bally, in memory of Father Augustine Bally, S.J.

[533] Civesque omnes.

December the sixteenth day. I visited the church of St. Joseph near Brandywine Creek, and there confirmed forty-four persons. [Father] John Walsh has charge of this church; and recently he has enlarged the building, so as to accommodate the growing congregation.

Eighteen Hundred and Fifty (1850)

February the eleventh day. Departed this life Benedict Joseph Flaget, Bishop of Louisville, formerly Bardstown, a man to be esteemed for the practice of every virtue.

During the month of April came here from France three Sisters, who joined the three already here in charge of the Widow's Home [St. Ann's]. The same month a house[534] was acquired, in which they [the Sisters of the Good Shepherd] are to carry on the work of their institute: — the reclaiming of unfortunate, errant women. The twenty-fourth day of the same month a house was bought for the use of the Sisters of the Visitation.[535]

1850, from the twenty-second day of April to the twenty-seventh. The diocesan clergy made a spiritual retreat, directed by the Rev. Father John McElroy, S.J. Forty-five priests made this retreat.

John Possidius O'Dwyer, Commissary General of the Augustinian Hermits [in the United States], a man to be esteemed for his correct life, his gifts of mind and other good qualities, suddenly, without any apparent cause, lost the use of his reason—became insane. His name had been recommended as a candidate for the See of Savannah [Georgia]; but after a few weeks he died in a hospital in Baltimore.

[534] Noted in THE CATHOLIC DIRECTORIES of the early fifties at "Schuylkil Front street, between George and Walnut".

[535] *Catholic Directory* of 1849 describes Visitation Convent at southwest corner of Eleventh and Spruce streets. Later Directories place both convent and school at the southwest corner of Broad and Poplar streets. 1852 is the last notice of this Philadelphia branch of the Visitation founded from Georgetown, incorporated in March, 1850, and comprising a community of "nineteen Sisters, thirteen of whom are professed". See *Directory* of 1852, p. 83.

May the third day there was a meeting of ladies [536] in my house, to provide aid for the Sisters of the Good Shepherd, in their recent venture of the purchase of a house to be a refuge for penitents [unfortunate women].

EIGHTEENTH EPISCOPAL VISITATION. 1850

May the fourth day. I went to Lancaster, where I confirmed forty persons in St. Mary's church on the day following, which was Sunday.

May the seventh day. I confirmed two in St. Mary's church in Shippensburg.[537] The congregation is small; and a priest seldom visits it.

May the eighth day. I confirmed twenty-four in Christ's church, in Chambersburg. The pastor here, Rev. Michael M. A. Werzfeld, is a good, zealous priest.

On the feast of the Ascension, May the ninth day. I confirmed twenty-two in a private house in Waynesburg. I also laid the corner-stone of a new church, to be dedicated to God in honor of St. Andrew the Apostle. For five years now there has been no church here, the old building[538] having gone to ruin. The Methodists [of the town] offered us the use of their church, and, on account of the inclemency of the weather, I preached there. In the evening I went to Emmitsburg, together with the Rev. Mr. J. B. Byrne; and, as the Archbishop [of Baltimore, Eccleston] [539] was staying at the College

[536] Coetus matronarum penes me.

[537] See blessing of this church by J. A. Miller—entry of July 2d, *1842*. Apparently a town described in Gordon's *Gazeteer* as "situated eleven miles northeast of Chambersburg, in Cumberland County". There is a Shippensville in Venango County (later Clarion County, 1836), marked in old charts. See under entry of June 3d, *1834*.

[538] Aedibus veteribus dirutis.

[539] Eccleston died less than a year after this—April 22, 1851; and Kenrick was his successor.

at the time, we had an opportunity to confer on affairs. The next day I went to York. The Rev. Thomas McCaffrey came with me. I preached in the evening [in York] on the Apostolic office and ministry.

May the eleventh day. I confirmed twenty in St. Patrick's church [York?].

May the twelfth day. I confirmed twenty-four in the church of St. Peter, Columbia. This church is to be enlarged. At three o'clock in the afternoon I laid the corner-stone of St. Joseph's, a church for the use of the Germans in Lancaster. The next day I returned to the city.

Four of the trustees of Holy Trinity, the church of the Germans, were asking for an amendment of their charter. I therefore, in order to remove future occasions for trouble, advised them to do away with the annual election, and, instead, leave the appointing of the trustees to the Bishop. Some were opposed to this, and made disturbance. Much was said and done that is quite subversive of ecclesiastical authority. I, therefore, determined to punish the leading trouble-makers by cutting them off from communion with the Church; and I imposed a censure even more severe on those among them who had entered into a conspiracy to uphold their [imagined] rights. The State Legislature[540] refused to accept their amended charter. The church remained under interdict for several months. The trustees, newly chosen, found an occasion in this [interdict] to refuse to pay the stipend for the priest's support, and they threatened to put him out of the house. By reason of this [menace to the priest] I, on the twenty-third day of June, declared the trustees to be excommunicated. Moreover, I determined that, if they dared to put the priest out of the house, the cemeteries would be closed to the Germans of this congregation. They did not presume to carry their measures farther.

[540] Coetus civilis.

1850—September the eighth day. I confirmed forty-six in the church of St. Bernard, Easton. The pastor, Thomas Reardon, is esteemed here for piety and prudence. The Vicar General, Francis X. Gartland, sang the Mass. Louis Coudenhove, C.R.,[541] preached in German, after Vespers.

September the ninth day. I confirmed twenty-three in the church of St. John the Baptist, in Haycock, Bucks County. F. X. George, a newly ordained priest, was put in charge of this church two weeks ago.

October the fifteenth. Edward Barron, Bishop of Eucarpia, left here for the South.[542] He had been my guest for four months.

October the twentieth day. I visited the church of St. John the Baptist in the town of Lambertville [New Jersey], where a great number of the faithful is gathered just now, the occasion being the building of a railway to Trenton from this place [543] [Lambertville]. I confirmed thirty-five persons here. The congregation is visited once each month by John Mackin, the priest residing at Trenton.

November the tenth day. The Archbishop of Baltimore [Eccleston] consecrated Francis Xavier Gartland Bishop of Savannah in the church of St. John, Evangelist [this city]. I assisted in the ceremony of consecration together with the Bishop of Pittsburg [O'Connor].

November the twenty-second day—an agreement was made, with my consent, between the Trustees of the church of the Most Holy Trinity and the Fathers of the Society of Jesus, the congregation also assenting to this pact, by which the administration of this church, with all the rights of the trustees,

[541] Redemptorist.

[542] Bishop Barron died in Savannah, Sept. 12th, 1854.

[543] Occasione viae ferreae Trentonum eo faciendae.

passed into the control of the Jesuits. The whole affair was carried into effect without note of unpleasantness. But very soon the old sores were bleeding again.[544]

December the twenty-fifth day—came here the Archbishop of Cincinnati[545] [Purcell], intending to leave, after a few days, for Europe.

[544] Brevi recuduerunt vulnera.

[545] Cincinnati was raised to the rank of an Archiepiscopal See, July 19, 1850.

Eighteen Hundred and Fifty-one (1851)

January the thirteenth day. Orestes A. Brownson, who is a convert, and came into the Church from Unitarianism six years ago, came here from Boston. He gave four Lectures on the work of the Catholic Church in civilizing nations. He left here on the twentieth day of this month.

April the eighteenth day. I went to Georgetown to visit the Archbishop, Samuel Eccleston, in his last illness. He died on the twenty-second day of April, fifty years of age. He was consecrated the fourteenth day of September, 1834. He had been converted to the Faith when only a youth. I celebrated the solemn [Pontifical] Mass at his funeral in Baltimore, April the twenty-sixth day.

June the eighteenth day—came here the Bishop of Toronto in Canada—Armandus Francis Mary de Charbonnel. He ordained five [546] of our Seminary students to the priesthood, at my request, on the following day, the feast of Corpus Christi. The pontifical Mass [for the ordination] was celebrated in St. John's church.

June the twentieth day he [the same Bishop] confirmed two women, known as "penitents" in the house of the Sisters of the Good Shepherd. He then received them [the same two] among the *Sorores Poenitentes*.

June the twenty-sixth day. I went to New York to visit the Archbishop [Hughes], who had come home from Europe four days before. The next day I returned home.

July the seventh day. I set out on the way to visit William

[546] The five ordained were: Matthew McGrane, John O'Shaughnessy, John Hennegan, John F. Prendergast, William McLaughlin.

Walsh, the Bishop of Halifax. I remained with him five days; then, on my way home, I reached St. John's, a city in the province of New Brunswick, on the fifteenth day of July. Here I had to wait four days for a ship to take me to Portland, in the state of Maine. William Dollard, the Bishop of Fredrickton, who governs [the Church in] this province [New Brunswick], received me with kindness. He is a man sixty-two years old, of very correct life, and is much esteemed for his straightforward sincerity and his zeal for the spiritual welfare of the Church. This esteemed Bishop died this same year, about the end of August.

July the twenty-fourth day I reached home.

NINETEENTH EPISCOPAL VISITATION. 1851

I began the visitation of the diocese on the ninth day of August at Lancaster. [Then successively] at York, in a place called Paradise Township, and in the chapel [547] of the Sacred Heart, McSherrystown.

August the fifteenth day, 1851. I consecrated [548] solemnly the church of the Most Sacred Heart, near Conewago Creek. This church was built sixty-four years ago under the care of the Rev. Father [James] Pellintz.[549] Lately it has been enlarged and decorated, so that it may be considered as a new church. One hundred and seventy were confirmed in this church on the seventeenth day of August, which was Sunday.

[547] Evidently this chapel is in the Academy of the Ladies of the Sacred Heart.

[548] John T. Reily, in *The Conewago Collection*, 1886, p. 55, says: "The erection of the church of the Sacred Heart was begun some time in 1786 and completed in 1787. It stands to-day as solid and substantial as ever. We have no record of its dedication and consecration." But see the same *Collection*, p. 73.

[549] Usually spelled Pellentz.

August the eighteenth day. I gave Confirmation in the church of St. Francis Xavier in the town of Gettysburg.

August the twentieth day. I confirmed in Christ's church, Chambersburg.

August the twenty-second day—in the church of St. Patrick, Carlisle.

August the twenty-third day—in the church of St. Patrick, Harrisburg.

August the twenty-fifth day—in the church of All Saints, Lewistown.

August the twenty-seventh day—in the church of St. John the Evangelist, in Bellefonte.

August the thirtieth—in the church of St. Mary Immaculate, near Callumsville.[550]

September the second day—in the church of St. Mary in Cascade Township, Lycoming [County].

September the fourth day—in the town of Blossburg,[551] where a lady of culture and piety named Lohse received me.

September the seventh day—in the church of SS. Peter and Paul, Towanda.

September the ninth day—in the church of St. Basil, near Dushore, Sullivan County.

September the eleventh day—in the church of St. Joseph, Danville.

September the fourteenth day—in the church of St. Patrick, Pottsville; and in the church of St. John the same day [German church, also in Pottsville].

[550] Collumsville, Lycoming County.

[551] In Tioga County.

The next day I returned to the city. My companion on the journey [552] was the Rev. Father Joseph Polk, S.J.

October the ninth day, having received the Papal Bulls, by which I was raised to the Metropolitan See of Baltimore, I left [Philadelphia] after nightfall, by stage, accompanied by the Rev. Edmund Q. S. Waldron, and arrived in Baltimore early in the morning [of the tenth]. I was received kindly by the clergy and the people.

November the sixteenth day. I received the Pallium at the hands of the Bishop of Buffalo. The preacher on this occasion was Edward J. Sourin, Administrator [of the diocese] of Philadelphia. The Pallium was brought from Rome by a devout Lady named Hunt, whose home is in the city of St. Louis.

November the thirtieth day. I confirmed fifty-six in the church of SS. Peter and Paul in the town of Cumberland. This church is in charge of the Fathers [of the Congregation] of the Most Holy Redeemer. Three of the Fathers are living here with nine students in theology.

The same day. I confirmed nineteen in the church of St. Patrick, which is in charge of the [Rev. L.] Obermeyer, and assistant Father Byrne. The Rector [Obermeyer] has done excellent work in the erection of this large church, finished with a costly and beautiful altar and railing. He has erected also a building for the use of the Brothers of the Christian Schools.

1852—March the ninth day—came Sebastian Buscioni, Returning from Granada [now the Republic of Columbia, South America], where he had been in charge of affairs in the name of the Holy See.

[552] Apparently referring to the entire Visitation.

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[The following list, made for ready reference, contains the titulars of all the churches named in the DIARY arranged in alphabetic order. Churches built earlier than 1830 are designated old; churches built during Bishop Kenrick's administration are marked new. Where the date of foundation (corner stone), blessing or opening has been given, the same is noted, followed by the page where it will be found in the DIARY.]

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